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I Will Lift Up Mine Eyes

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Cover—Grindelwald, Switzerland, by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from April 1 to April 30

Illumination: I am one with God, and His wisdom and understanding fill my mind. His light shines through me.

Prosperity: My environment is God. His order and prosperity fill my life and affairs.

Healing: I am one with the pure life of God. It flows through me and heals me.

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The God to Whom We Pray

from the writings of

CHARLES FILLMORE

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round it and pluck blackberries.
—Elizabeth Browning

OMNIPRESENCE, omniscience, omnipotence are verities of Being and are facts of existence. The Mind of God, creative Mind, is perpetually moving on supermind ideas and through them bringing man and the entire universe into existence.

Creative Mind is everywhere present; yet while it is within the mind of man it lies beyond the consciousness of sense.

Omnipresence is that spiritual realm which can be penetrated only through the most highly accelerated mind action, as in prayer. Thus in unfolding

this inner kingdom we are dealing with a reality beyond the ordinary comprehension of man.

The superbly tuned mind of Jesus was a soil eager with vibrant life and light and substance, which He used to produce the finest of materials for both character and body building.

Spiritual character building is from within outward. Spiritual character lives in man; it is what God has engraved on man's soul, ready for development through man's spiritual efforts. It is a reserve force of organized victory over carnality.

Man builds spiritual character by consciously functioning in God-Mind, where, laying hold of spiritual ideas, through Christ he realizes the Truth they contain; and as he thus weaves them into his consciousness they become a part of his very nature.

Our most effective prayers are those in which we rise above all consciousness of time and space. In this state of mind we automatically contact the Spirit of God. Indeed, when we elevate our consciousness to that of Jesus Christ, the God presence becomes as meaningful to us as it was to Him. It is in this state of at-one-ment that we truly become aware of His sublimity and power.

"I go to prepare a place for you." By getting acquainted with the one Mind as integral substance, we move with it and it moves with us, and thus are established within us new spiritual states of consciousness, a "place" where we are aware of the God presence as reality.

Jesus said: "My Father is the husbandman." "I am the true vine." "Ye are the branches." "As the branch cannot bear fruit of itself, except it abide in

the vine; so neither can ye, except ye abide in me."

"Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit."

In this scripture Jesus is revealing to us that through Him we are born anew, born of God, and that through Him we may be consciously attached to God—as the branch is attached to the tree—so that we may not wither and be cast away.

Through Christ we are consciously attached to the parent stem. It behooves us to retain this attachment so that we may go forward in spiritual unfoldment and be crowned with eternal life.

Many good people think that God is a person located in a place in the skies called heaven. They pray to Him for what they want and are satisfied. This is the prayer of the primitive, personal man, and it meets his needs; but this is not direct communion of the Father and the Son, the communion with reference to which Jesus said, "I and the Father are one." We must have this more intimate acquaintanceship or communion with creative Mind if we are in all ways to do His will.

God presence establishes us in ideas of honesty, strength, intelligence, spiritual manhood, perfect womanhood, all needed factors in the unfoldment of the redeemed man, all builders of the indestructible body temple.

Thus we must understand the nature of the God to whom we pray, and awaken in ourselves that divine nature through which we effect our union with God.

God is power; man is powerful. God is wisdom;

man is wise. God is substance; man is form and shape. God is love; man is loving. God is life; man is the living. God is mind; man is the thinker. God is truth; man is truthful.

Many persons pray to God in the same manner as they talk to some distant friend over the telephone. We talk too much about God, too much as though He were a third person in the God-man relationship instead of the first. It is unthinkable that the Creator should cause to exist a creation so inferior to Himself as to remove it beyond the pale of fellowship with Him. In his saner moments man knows that this is not logical or true. It is man's exalted ideas of God and his disparaging ideas of himself that have built the mental wall that separates them.

In our prayers we must meet God face to face and realize that we are getting that inner assurance which is the real answer to our petitions.

A minister, after twenty years of faith preaching, once was persuaded by a friend to try the Truth way of prayer, the way of scientific silence. Afterwards he confessed that when he touched God and found Him alive he was startled.

To Jesus the God presence was an abiding flame, a flame of life, of life everlasting that He felt in every cell and fiber of His being, making Him more and more alive, cleansing and purifying until He became every whit perfect. During our higher realizations of Truth we are often conscious of this abiding flame working in us and through us.

To Jesus God-Mind was a treasure field within Him in which could be found the fulfillment of

every need He could possibly have. The Spirit of God in Him was constantly working, yes, steadily and persistently working, to transmute every natural impulse of mind into a spiritual realization of life. To Him the Spirit of God was working to satisfy His inner craving with living substance and intelligence, thus rounding out soul and body consciousness into the perfect expression of Divine Mind itself. What a glorious satisfaction God must feel in His perfect Son Jesus, who acknowledged His inner consciousness as one with, and as consciously expressing, God's will and wisdom. God Spirit, God-Mind, is not in any way confined or limited; it is everywhere present. The "ether" of science corresponds to "the kingdom of the heavens" that Jesus taught. Light and other forms of radiant energy, the objective expression of the invisible spiritual forces, compose an omnipresent world more marvelous than the old-time heaven. All the forces of modern scientific discovery are but parts of "the kingdom of the heavens" described in the many parables of Jesus. Science recognizes the physical phases of the kingdom, ignores the mental, and utterly fails to comprehend the spiritual.

The announcement of Jesus to the obtuse Nicodemus, "Ye must be born anew," gives us a clue to the shortsightedness of physicists. They have not developed the faculties of mind necessary to the discernment of the spiritual intelligence that moves the physical universe; consequently, they see its material aspects only. A new school of science must be developed in which the Mind of Spirit will be given first place.

"It Isn't Fair!"

MARY L. KUPFERLE

HAS SOMETHING occurred that makes you say, "It isn't fair?" Perhaps someone has been unkind to you when you have tried your best to be gracious. Perhaps an unexpected situation confronts you and tests your faith at a time when you have been giving thanks for peace and order in your affairs.

A Truth student who had begun a new venture after much prayer and consideration, was confronted by a friend's sincere protest, "But it doesn't seem fair! You are worthy of something much better."

The young student smiled and replied, "I know how you feel. But aren't you looking at the situation wholly with your natural eyes? If you look with your inner eye, past the appearance of unfairness, you will see what I see: both a challenge and an opportunity. Within a short time you will agree with me that the venture is not only fair but a very rich and special blessing."

Often that which does not seem fair from outward appearances is the quickest route to our greatest good. When a demand is made of us, one that does not appear even reasonable in its requirements of faith, courage, and understanding, it is a reliable sign of progress.

In the face of any negative condition or circumstance, we can take the following attitude: "This is the quickest route to my good. I will not complain

Instead, I will accept the challenge with faith and joy. I will see it as divinely fair and spiritually equitable, because it will produce unlimited blessings."

When we take this attitude our progress is quickened, our demonstration becomes visible, and the good results will surprise us.

In the story of the destitute widow of Zarephath, the prophet Elijah called to her and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink." Then we read, "And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thy hand."

We also read her quick complaint: "As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die."

We can imagine that her thoughts cried out against the unfairness of Elijah's demand. This widow had undoubtedly worked and struggled to provide for herself and her child since the loss of her husband. Now she was asked to give up even the small bit of her supply that remained. Do you not suppose she must have rebelled against the unreasonableness of this request, perhaps asking herself these questions: "Why couldn't these things be demanded of someone who has more than I to share? Why should I be called on to give? Must I continue to give without ever receiving something in return?"

Elijah may have read just such thoughts in her mind, for his next words are a reply to them: "Fear

not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail."

At times the "high priest" of our being, our Lord, demands of us the very fullest and highest portion of strength, joy, or faith, when we feel that we have the smallest and least portion to give. This demand is a part of spiritual progress, and its intention and purpose are good. As we endeavor to raise up our eyes in faith and put our minds and hearts to the task of complying with Spirit's request, we find that the reward is an abundant supply for us, just as it was for the widow and her son.

"And she went and did according to the saying of Elijah: and she, and he, and her house, did eat *many* days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah."

Shortly after a good Truth student had lost her beloved husband, a woman friend remarked to her, "You two were so devoted to each other, and you are such a fine Truth student, it just doesn't seem fair that this should have happened."

The older woman smiled understandingly and said: "I appreciate your concern, and I admit that this same thought crossed my own mind. But something within me tells me that there is new activity awaiting both of us. My loved one will have more experiences elsewhere, and I will have some here. It is not easy to accept this change in a moment, but the more I remember it the more strength and peace I

feel within. That which now seems unfair may be the greatest open door to good that my husband and I have yet entered."

Within the next few months this Truth student found herself placed in a lovely, harmonious environment where she could give richly of her wisdom and understanding and where she could receive much in turn. She found herself surrounded by those who loved her dearly, and her life was more endowed than ever before. She found her life abundantly blessed by friendships, appreciation, and delight.

Often something does not seem fair. Often the demands made on us by another person, condition, or situation seem unreasonable or unjust. Yet, if we will become quiet, will be still, and will spend a few moments in prayer and in listening for Spirit's guidance, we will see with new discernment the spiritual rightness that appears immediately before us.

It did not seem fair when Joseph was sold into slavery or cast into prison. It did not seem fair that Job lost all that he loved and possessed, after he had lived a good and upright life. It did not seem fair when Jesus gave all that He was and all that He had; yet He only received ridicule, persecution, and crucifixion. And yet, the results were honored rulership and kingly authority for Joseph, "twice as much" as Job possessed before, and the good tidings that have affected the entire world.

Whatever seems unfair to you, reject it once and for all as a limitation. Accept, instead, the Truth. Accept the experience as the open door to the greatest riches that have ever touched your life.

Say to yourself quietly: "I will not complain.

Instead, I will see this experience as the quickest route to my greatest good. I will accept the challenge with faith and with joy. It is divinely fair, spiritually just, and the open door to unlimited goodness and blessings."

As you take this attitude and pray this kind of prayer, your eyes will be opened to the goodness that God has in store for you. You will realize that God's fairness works through every event in your life to guide, to direct, to bless, and to prosper you the moment you are willing to receive it in faith.

Just as the "jar of meal wasted not, neither did the cruse of oil fail" for the obedient widow of Zarephath, neither will your strength, faith, courage, peace, joy, and wisdom waste or fail in the days before you. Your spiritual supply shall overflow and your material riches shall increase unsparingly, since your Father loves you and is fair to you, His beloved son.

God's Invitation

Turn thou to Me in any quiet place
If thou wouldst sense My presence, know My face.
Not alone within the lofty walls
Of incense-laden church; wherever falls
One little note of music, where one word
Of kindly, homely truth is faintly heard
Or even felt, there am I. Ne'er apart
From thee, I dwell within thine heart.
Turn then within, and in that peaceful place
Thou shalt forever look upon My face.

—Clare Henry

In the Beginning—God

GENEVIEVE CHAPIN

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about: but evermore
Came out by the same door wherein I went.

WE ALL CAN appreciate these lines by a great Persian poet, if we have ever given serious thought to spiritual things.

Many of us have heard about it in religious services, have heard gifted speakers talk about it from various platforms, and have read many books on it and, as this poet says, have "heard great argument about it and about." Many times we have exclaimed joyfully: "There! That's it—the very thing I've been hunting!" For days or even weeks, we think about our new-found treasure, examine it, and examine it bit by bit. Then, one day we do some serious thinking and tell ourselves: "Why, after all, this searching is just what the minister was talking about in church the other day; it all amounts to the same thing—out by the same door wherein we went."

Then we feel let down for a while, emptied and lost. We finally study someone else's teachings for the thing that will solve our problems and that will make life the beautiful and workable thing that we feel it can be.

The hunger for something stronger, better, and higher than ourselves is inherent in the race. This hunger, although not always recognized and ac-

knowledged, is there just the same.

As another poet so aptly expresses this hunger:

"Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod,
Some of us call it Longing, And others call it God."

More often than not, we make no effort to analyze or define this hunger. We call it an aimless, desultory feeling of lack or incompleteness that impels us to seek the solution for our problems from doctor or saint, from book or magazine. When we think that we have found the solution, we treasure and gloat over it until we become familiar enough with it to recognize that what we have found, while good, is not good enough. It is not very different from other things that we have found before and that we had thought would solve our difficulties. But the supposed solution did not come.

What is this feeling of lack or incompleteness? What causes it? How does it manifest itself?

Naturally, this manifestation varies as much as persons vary. But in the last analysis it is a deep-seated dissatisfaction. We feel that we are not getting out of life what we have a right to expect. We have a "What's the use?" feeling. It seems to us that life is somehow passing us by and leaving us stranded dissatisfied spectators on the side lines.

Sooner or later we try more things that we fee may remedy this feeling, fill up this gap, and make life worth while. We run "hither and thither," joir

ourselves to this or that project, and take up one thing after another in the hope of finding the something that we so badly need.

Until we find the one and only real remedy, our efforts, while diverting us for a time, soon prove to be disappointing. We remain restless and hungry.

Those of us who have found the real remedy or have been successful in the search, can name in one word the object of this search, the one thing needed for fulfillment in an empty life. This great need is simply God.

It is significant that the Bible begins with the words, "In the beginning God." In the last chapter of the Bible we read, "I am the Alpha and the Omega, the first and last, the beginning and the end." This also refers to God.

The person who tries to build a life without God, even though he is very intelligent and has many abilities, is doomed to failure: He is like someone who tries to build a house without building materials, or like someone who tries to have a great concert without instruments and performers.

Well, if we all just need to recognize God, why all the worry, all the frustration, all the waste of time?

Perhaps we may say that the main fault lies in those of us who have found the solution, the wonderful key to successful living. Have we been reluctant to tell of our wonderful discovery? Have we been as persistent as we should be in sharing this discovery with others?

"It is no secret what God can do,

What He's done for others,
He'll do for you."

But in our misguided searching it seems to us that it must be some secret plan or formula, if and when we find it.

Then, too, another person is sometimes most reluctant to listen to us and, since we are timid or offended, we who have found the real remedy take ourselves and our message elsewhere, saying, "Well, if he doesn't want to know——"

But this does not relieve us of our responsibility, for we are supposed to share our good news. The responsibility to accept lies not with us, but with the other person.

We sometimes wonder why our own supply of worth-while things seems to be getting a bit stale. But no body of water can be kept pure, fresh, and alive unless it has both an inlet and an outlet. If we receive a good supply, we must also give it out to those about us. If we have found God—the key to life—in our quest, we must reach out to touch the lives of those about us. This may be done from the pulpit, by the printed word, from the teacher's desk. or by a quiet, God-filled life in the home, but His presence within us must have an outlet.

After we have found Him, have surrendered our will to Him, and have accepted His peace, we can so practice the presence of God that we can in all our ways acknowledge Him. Then He will direct our paths into ways of orderly living, until the Christ in us will invite others to "taste and see that Jehovah is good: Blessed is the man that taketh refuge in him."

My Spiritual Home

SARAH JOHNSTON

WE WERE WALKING in a coastal garden, admiring my neighbor's late roses and watching the changing colors of the October sunset. Surrounded by beauty, we spoke quietly together, as two women will at close of day.

"I like it here, of course," said my neighbor, "but California is not my real home."

She cut a rose and placed it in the basket she carried. "We came here on a visit shortly before World War II. Peter fell in love with America, so we decided to stay on and take out our papers. We've never regretted it, but at first I felt like a displaced person, though I didn't breathe a word of this to Peter or anyone. It was as if my roots had been lopped off. After a while my homesickness grew less severe, and I have made a fairly good adjustment to the change. In these later years I've talked with many persons who have confessed to the same feeling of deprivation after having moved from places that were dear to them, so I realize that my reaction, while painful, might be considered normal under the circumstances."

She gathered a yellow rose and, bending, added a trailing spray of ivy to her basket. "England is my spiritual home," she said. "I suppose that's the real explanation. Or," she added, musingly, "perhaps I merely need a stronger faith in God."

I nodded my head in understanding and

sympathy. My thoughts, like hers, were far away; for ten years ago I had left surroundings that still drew me with an old familiar pang of love and longing.

"I came from a small town in western Missouri," I said. "It's just a wide place in the road. You'd hardly notice it if you passed through it. There is a barber shop, a bank, a general store, and a white frame church with a bell in the steeple——" I stopped. How to describe how I felt about that little town of my youth? To me, it was the heart of America. I was born there, and it was still home to me. Suddenly a blue midwestern sky arched over me, and I looked out across the rolling fields and meadows of my childhood.

"On summer evenings," I continued, "we used to sit on the lawn and watch the stars come out. We would put our bare toes in the damp grass and listen to the katydids and watch the lightning bugs. After a while the moon would come up and pour its silver over us, and the mockingbird would light in the apple tree and start singing——"

"In England," said my friend, wistfully, "it would have been the nightingale."

Later that night, in my own house, I sat thinking over our conversation. Without knowing why, I was troubled and ill at ease.

Is it true that in many persons there is some deep emotional involvement with a particular beloved spot? And if so, might this not be an indication that our spiritual roots draw sustenance from some innate place of origin about which our conscious mind remains in the dark? Where is our true spiritual home?

"In the beginning God," said my still small voice. Drawing my chair closer to the fire, I put my feet up on a footstool. Somehow, I felt better immediately, and I was grateful for the reminder that the presence of God in the midst of His children is our real refuge and sanctuary.

Ideally, we should feel at home in any spot on earth. But in actual practice we are prone to forget our true center. Sentiment and tradition often tie us to some one loved spot, and there the heart clings. This seems to be a common human failing, and I myself was not immune.

"Why don't you just forget it?" I said to myself. "You're comfortable here, aren't you?"

I looked around the pleasant room—the walls I had painted, the jug of chrysanthemums on the low table, the cat asleep on the rug I had braided.

"True," I admitted.

Still, my thoughts insisted on drifting back to the scenes of earlier days, and I was filled with an intense nostalgia for a little bygone town under a wide sky; for a summer night of long ago, filled with a flood of moonlight and the song of a mockingbird. In fancy I heard again the lonesome whistle of the midnight train as it hit the crossing south of town and rumbled on across the railroad bridge.

"Would you say that Missouri is your spiritual home?" asked my persistent monitor.

"Not really," I said. "Home is anywhere I feel closest to God."

"God is everywhere."

"But people are individuals," I said. "They become attached to their surroundings."

The more I considered it the more it appeared to me that some kind of natural law might be at the bottom of it. Perhaps the outer place we call home is merely a symbol of the soul's permanent place of abode, merely an outer counterpart of a region within us that is actually a definite place in spirit of which we are all innerly aware.

Before I went to bed that night I did two things. First, I got out my neglected copy of *Lessons in Truth.* From the trend my thoughts had been taking. I realized that I had been growing lax in my studies of spiritual values and I intended to remedy this without delay. Second, I wrote a check for a year's subscription to a Unity periodical and placed it in an envelope with instructions that the magazine be mailed to my English neighbor.

I soon had occasion to be glad that I had fortified myself with a return to my Unity studies, for not long afterward surveyors made their appearance in our neighborhood. In a few days we learned that a new freeway was to be built, and to my consternation, my house lay directly in its path.

In due time the State put a valuation on my property, and I was given the choice of either selling and abandoning my home altogether or having the house moved to another location of my own choice.

After considerable uncertainty I decided in favor of having the house moved. But what about my beloved garden? I had poured years of thought and planning into it. There were my pet chrysanthemums, the Christmas roses, the azaleas—not to mention some young fruit trees I had just set out, as well as hundreds of other plants. I could not bear

to think of parting with my precious garden. I asked God for some suggestion as to what I should do about it, and left the solution of the problem to Him.

As the day of the moving drew near, I came to a sudden decision—one that seemed so simple and clear-cut that it was certainly God-inspired. I hired a man to help me, and we dug the entire garden, rooted-balled the young trees and shrubs, and potted the chrysanthemums. I cleaned the cold ashes out of the fireplace, and we filled the cavity full of rock garden plants. Every available inch of floor space in the house had its quota of plants and shrubs.

The house movers arrived, jacked up the house, and placed it on rollers. Without more ado we were ready to take off—my garden and I.

This time I had literally pulled up my roots! I glanced wryly at the three sapling fruit trees—an orange, a lemon, and a lime lying despondently under the dining table as if in mute protest at their predicament. The young acacia was in a water bucket in the kitchen sink. The chrysanthemums smiled perkily from their pots, and a fat green "hen" with her attached "chicks" tumbled out of the fireplace and sprawled on the hearth tiles.

Giving a last look around, I put the cat under one arm, and climbed out the back door and into the waiting car of a friend. We were ready to roll!

Eventually the house came to rest on the new lot, a plot of undeveloped land at the edge of town. Even before the house was placed on its foundation, I was busy replanting the garden!

Some days later I sat down to refurbish my abused fingernails and to take stock of things. The

garden was all in, to the very last root. The lights, water, and gas were on. The sewer was working. I had a fire going in the fireplace, and the cat was contentedly asleep in her usual place on the rug.

Unfolding a newspaper on the footstool, I placed my somewhat garden-soiled feet on it and glanced through the window. For the first time I noticed that I had a view—something that was totally lacking in my former location. Off in the distance I could see a stretch of beach, blue water, and far out on the horizon the white glint of a sail.

"For everything that is taken, something is given," said my still small voice.

"Yes, but I miss my neighbors," I complained. "It's going to be lonely out here on the edge of town, and one can't spend all one's time looking at the view, no matter how lovely." I was shortly to retract these words.

The next day, while hanging curtains, I heard again the monotonous creak of the housemover's rollers. Glancing out quickly, I saw a familiar gray-shingled house approaching the lot next door.

"It can't be!" I gasped.

At that moment a well-known car came up the hill and drove onto the next-door lot where the house was being jockeyed into position. I raised the sash and waved excitedly, and from a window of the car my English neighbor and her husband waved back at me. It appeared that I was not the only one who had been forced to pull up stakes and move!

A year went by, and again one evening my neighbor and I were strolling in her garden. The roses looked perfectly at home in their new surroundings,

and my friend was filling her basket with blooms.

"Do you remember our talk of a year ago?" she asked.

"Yes," I replied. "I've often thought about what you told me. Do you feel homesick now?"

She cut a rose, placed it in her basket, and smiled at me.

"Strange as it may seem, I haven't felt at all displaced by this latest move," she said. "Not long after I talked with you that evening, I began receiving a Unity magazine as a gift from some unknown donor. The Unity teachings appealed to me, and I have made a systematic study of Truth. I now feel that I am coming into a new and better understanding of life and of myself."

"Yes?" I prompted.

"I told you that England was my spiritual home, but that, of course, is not true. My real home is in me. It took me a long time to realize this, but thanks to Unity, my whole outlook seems to be changing for the better."

She lifted the roses out of her basket and laid them in my arms. "For you," she said, "and thanks for the little magazine—as if I didn't know who sent it!"

Then she continued. "When I say that my spiritual home is in me, I don't mean that it is just a state of mind. It is interwoven into my heart, mind, and soul; it is an eternal place."

Later that night I sat looking into the fire and stroking the cat. The roses were in an old pewter jug on the table at my side. The firelight cast a soft glow over my freshly waxed floors. In the kitchen, I could

hear the refrigerator refreshing itself with an occasional cheerful gurgle. Never had I felt such a sense of peace and completeness.

I now know that when Jesus spoke of the kingdom of heaven He was describing our own spiritual home. He said that it was to be found within us and that its doors were open to us at any time, provided we came as a little child. It was a place of refreshment, joy, and peace.

In humility I took up my Bible and read:

"The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field."

And again, "The kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it."

My spiritual home is precious to me. It is a place of inner security that I can enter only through the door of love. It is my hidden treasure, my pearl of great price. In order to possess it, I willingly sell all that I have of worldly knowledge, fear, and doubt. In faith I become an unquestioning child of God.

"Are you home now?" asked my still small voice.

"Yes," I said.

"And where is home?"

"It's where I'm with You, Father," I replied.

I have walked in mine integrity:
I have trusted also in Jehovah without wavering.
—PSALMS

The Victorious Truth

CATHERINE THROWER

I WAS ONCE ASKED by an acquaintance about my religious affiliation. When I replied that I was a Unity student, my inquirer said, "Oh, you are a person who believes if you just know the Truth, the Truth will make you free."

We Truth students understand that a knowing of the Truth involves more than most people realize. Jesus gave us the clue to knowing the Truth that makes us free when He promised, "If ye abide in my word, *then* are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

In this passage Jesus was saying that when we abide in His words of Truth, we are His disciples and we know the Truth that makes us free. We all want to be disciples of the Christ way of life, which brings freedom from care and assures us joyous, victorious living. But how can we be disciples? It is interesting to note that the word *disciple* and the word *discipline* come from the same root word. The victorious Truth that makes us free is closely related to discipline.

Perhaps you are thinking, "I am looking for inspiration, not discipline." The word *discipline* is a word most persons do not like, because they do not understand its true meaning. They usually think that this word refers to punishment, chastisement, or involuntary obedience. These are only outer meanings of the word. Discipline is also instruction or

training that corrects, molds, strengthens, and perfects.

True spiritual discipline does these things: it corrects our negative mental attitudes; it molds our thoughts into an acceptance of God's goodness; it strengthens our whole being—spirit, soul, and body. Spiritual discipline will literally perfect our life and affairs. It is not something to be avoided or feared. Indeed, it is something to be welcomed.

Our times of silent prayer, meditation, and study are periods of spiritual discipline, because we are working on our perfection. In such periods we learn how to accept more and more of God's goodness in mind, body, and affairs. In these periods I like to affirm, *"More good has been prepared for me than I can possibly imagine, and I accept it now."*

To know the Truth that makes us free, we must be disciples of the indwelling Christ. This is wonderful theory, but how does it work? Perhaps you are thinking: "How can I be expected to abide in words of Truth about divine life when I am in pain? How can I be expected to abide in words of Truth about the riches of God when I don't have money to pay my bills? How can I be expected to abide in words of Truth about the love of God when I am lonely, unwanted, or bound to inharmonious personalities in my daily relationships? How can I be expected to perform this superhuman feat of spiritual discipline that consists of controlling my thoughts and feelings when nothing in my life seems right?"

The victorious Truth reveals a wonderful way. In the Unity teaching we Truth students know the creative power of thoughts and words. We know that

we can have neither good nor ill unless we bring good or ill into expression by our thinking. We know that our wonderful mind controls both our thoughts and our feelings and that it is through our wonderful mind that we make contact with the indwelling Christ, which, in turn, disciplines and perfects us and our world.

Thus, it is through our wonderful mind that we can overcome pain. It is through our wonderful mind that we can pay our unpaid bills. It is through our wonderful mind that we can overcome uncertainty, confusion, loneliness, or inharmony in our relationships.

But you may object and say, "I do not feel like thinking positively with my wonderful mind just now." And I reply, "Don't try. Instead, use words. If you do not feel that you can now straighten out your thoughts through right thinking, do not be disturbed. Work with words, speak positive words. Abide in words of Truth, as Jesus instructed, by speaking them over and over.

As you take words of Truth that satisfy you, and speak them over and over, these words of Truth will be filled with spiritual power which will begin to gain control of your thoughts. These words will clear out the disturbance in your thoughts and feelings. As you continue to use words of Truth, you will not only think clearer and more peacefully, you will also begin to feel better. And when you get both your thoughts and your feelings to respond to Truth, you are knowing the Truth that is making you free.

Yes, the world was framed by the Word of God, and our world is framed by our words. We can use

good words and bring forth good results. In the Unity book, *Divine Remedies,* we are told: "Good is so much more powerful than so-called evil that one good thought or word imbued with faith will dissolve a thousand error thoughts or words, and two positive declarations of Truth will put ten thousand negative or inharmonious tendencies to flight."

What are some of these good thoughts that we can use to dissolve a thousand or even ten thousand negative thoughts? The Bible is filled with spiritual words that we can easily form into affirmations to help us know the Truth that makes us free:

For strength and encouragement, take the words of Paul in Philippians 4:13: *"I can do all things in him that strengtheneth me."*

For freedom from fear, bondage, or confusion, take these words from II Timothy 1:7: *"God gave us not a spirit of fearfulness; but of power and love and discipline."*

For freedom from lack, take the words from Philippians 4:19: *"God shall supply every need of yours according to his riches."*

For healing, take the words from Acts 9:34: *"Jesus Christ healeth thee."*

God has given all of us free will as a part of our spiritual heritage. We can think, feel, and speak what we choose. But by the law of mind action, what we think, feel, and speak takes form and abides with us according to the nature of our words.

At one time I witnessed a striking instance of this when I began to decree an ample supply of workers for the department in which I worked. These workers would be needed in about six weeks. In con-

versation with a fellow worker I mentioned this need and we discussed it from the Truth standpoint. We affirmed that the workers would be provided. What we think, feel, and speak takes form in our affairs. The needed workers came, uninvited and unannounced—not six weeks later, but the very week that the affirmations were made; whereupon, I contacted my fellow worker and told him that he could turn his prayer power elsewhere, since some of the workers had already arrived and others were still coming. Yes, what we think, feel, and speak takes form among us, sometimes much faster than we had expected.

There is a well-known axiom that reminds us that we are where we are because we are what we are, and that we are what we are due to our thinking. If we want to change our thinking we can do so with words. Charles Fillmore gave us a very helpful formula for doing this: "Set aside a time every day, a definite time, and speak words of Truth, whether you believe them or not. If you will persistently affirm Truth, even though you do not believe it at first, you will find that your words have power. Pray, pray, and keep praying. Affirm, and yet affirm once more. Your persistent words of Truth will bring success."

Do you wonder if this simple technique for knowing the Truth really works? In recent months I have witnessed several examples proving that it does. I had several conversations with a very unhappy woman. In our early conversations she spoke constantly of her many aches and pains. A little later she told me how unhappy her life had been, and I

learned what was causing all her aches and pains. It seems that because of family responsibilities she had never married, but she had been engaged for fifty years to a man who also had family responsibilities. When they were finally free to marry, they had a quarrel about something that had happened forty years ago, and their engagement was broken. The emotional upset that resulted caused this woman to leave her home and journey quite a distance so that she would have time to think over her problem and to recover her emotional balance.

This woman agreed to speak words of Truth and to declare that the divine law of love and justice was at work in the situation to bring forth the highest good for all concerned. It was many weeks before I again heard from this woman, but finally she wrote a letter from a distant state, reporting that she was happily settled. She concluded the letter by saying: "I recently met a very fine widower whom I like very much. Frankly, I have never been so happy in my life." She had worked with words of Truth and they had set her free from fifty years of apparent bondage and had led her into a happier way of life.

Truth principles work when we use them. A traveling salesman once told me of how the Truth had set him free. He had been heavily in debt and had attempted to get a loan from a bank to pay off his many debts. Because he lacked ample security, he had not been able to do so. In desperation he turned to some Unity literature in which he found the affirmation: *"God prospers me now."* He began affirming this daily and within a few days made the largest sale he had ever made. Thus he was able to

pay all his debts, and an ample supply still remained. He had abided in words of Truth.

The victorious Truth can make us free from negative shadows in our life. But we must know the victorious Truth, and we know it through spiritual discipline. Spiritual discipline is not something to be avoided; it is a perfecting process that we should work with through our words and thoughts of Truth. Those who abide in words of Truth are the selected disciples of the inner Christ way, disciplined, perfected, and freed to experience greater good in mind, body, and affairs.

Over All

John D. Engle, Jr.

Over all, one bold, tremendous thought
Shines like a star in the sky of my mind,
Giving me light to seek, as I have sought
Before, the loveliness that You designed
When You made the world and man. Over all
The pro and con, all the effect and cause,
You preside apart, and yet Your call
Is always close enough to make me pause
At the shrine of my belief and pray
For an awareness that incloses You.
I want to know You fully, if I may,
For I know You will show me what is true.
Through You my spirit will be glorified.
Through You I shall drink of that sacred stream
Until my thirst for Truth is satisfied.
Over all, one giant thought shows me
That You are the fountain of reality.

The Mote and the Beam

MYRTLE SHAY

ONE BLEAK MARCH MORNING Mona Trilby stood at her kitchen window, gazing wistfully across the valley. Her eyes followed the straggling line of houses fronting the next street. Back yard clotheslines flaunted the Monday wash and thrifty housewives scurried back and forth, sweeping porches or working over their garden plots. Tears came into Mona's eyes as she watched Mrs. Biddle and Mrs. Pond, two neighbors who lived right back of her on the next street, wave a greeting to each other. In a moment Mrs. Pond went over, and the two women, laughing and talking, disappeared through the back door into Mrs. Biddle's house.

Mona turned from the window, dabbing her eyes. What she would not give for a friendly neighbor! She had been in Fairville almost six months, and not one of the neighbors was friendly with her. They had all called when she first moved in, but no one had come again, even though she had promptly returned each call, some of them twice.

Fairville was a quiet little town, dropped down in a wide valley with overlapping hills for a background. The Trilbys had bought their home in early autumn, when nature was splashing color on the hills with a lavish hand. The green and gold, spilling over into the valley, had transformed it into a lovely fairyland. Here, Mona had thought, of all places in the world, she and John would be happy.

The glorious autumn had passed, leaving the promise of happiness unfulfilled, and winter had stolen the beauty from the valley. In stolid silence, Mona had endured the long, dreary winter days. Now it was springtime and still she had no friends. Mona's lips twisted from the bitterness inside her. Why, oh why, were people so unkind? Something had gone wrong, horribly wrong. But what? It was not her fault, she was sure. She had gone out of her way to be friendly. She had wanted to know her new neighbors, to hear about their problems, to know what their husbands did for a living, how much income they had, whether their homes were paid for or not. She had wanted to share their secrets, to rejoice with them, and to be sorry with them. She had wanted to help raise their babies, to give advice when she thought it was needed. She had wanted to be one of them. But in spite of her overtures, her good intentions, her eagerness to serve, she had been shut out of the hearts and homes of the community by a coldness that chilled her very bones.

Something was wrong, very wrong, with her neighbors, but what it was Mona had been unable to find out, even though she had questioned the grocer where she traded, the butcher, the milkman, and everyone else she met. All were polite but noncommittal. The grocer knew only that her neighbors were good customers, who paid their bills regularly. The postman was even less responsive. "I don't know what they do and I don't care," he told her curtly. "I have all I can do to mind my own business."

Mona was forced to draw her own conclusions. These people were suspicious and narrow-minded,

she concluded, or else they were just plain snobs. They might even be engaged in some unlawful activity, she thought. Else why the secrecy? Her own life was an open book. Why could not theirs be?

Then one day when Bobby Biddle came into Mona's yard to retrieve his ball, she asked him in for cookies and a glass of milk. "Maybe I can learn something from him," she thought. "Children are more frank than their elders."

Five-year-old Bobby sat at Mona's kitchen table, munching cookies and drinking milk. His big blue eyes were double question marks watching her face. Mona smiled. "What's on your mind, Bobby?" she asked.

The boy turned about in his chair, scrutinizing her closely. "I don't see anything wrong with your nose," he said.

"There isn't anything wrong with my nose," she said rather sharply. "What made you think there was?"

"Well, then, why does everybody call you 'Old Nosey'?" he asked innocently.

Mona gasped. "So that's it!" she thought angrily. It was all she could do to keep from screaming. When she spoke again, her voice sounded queer. "Who calls me 'Old Nosey,' Bobby?"

He looked at her, his eyes solemn. "Why, everybody; just everybody," he said.

When Bobby had gone, Mona flung herself face downward on the living room couch. What a mean, loathsome group of people she had come among! How could they be so mean, when she had meant so well? She did not care a hoot about their affairs,

she told herself angrily. But even as the words passed her lips, she knew they were not true. Something inside her kept whispering, "Oh yes, you do care. You've been trying to find out for months. You want to know, because you're curious." These thoughts kept coming like accusing fingers pointed at her by her neighbors, but with sheer force she pushed them back. She would never speak to one of these hateful neighbors again.

Mona wept bitterly. Never had she felt so desolate, so alone. She could not share her problem with John; he had too many worries of his own. She tried to think of someone to whom she could tell her woes. She simply could not keep them to herself any longer. Suddenly she remembered the minister of the little church nearby. He had called to welcome them to the community and had invited them to church. "I'll go to see him," she decided. "I can't go on this way. Maybe he can tell me what to do."

Alone with the Reverend Matthews in his study. Mona poured out her troubles in a torrent of words, relieved to find a sympathetic listener. "I don't see how people can be so mean," she finished in an outburst of self-pity. "I wanted to know about them so I could help them, and they call me 'Old Nosey.'" She was crying now, her head buried in her hands. "I've tried so hard," she sobbed.

The minister's eyes were filled with compassion. "There, there," he comforted. "Go ahead and cry. It helps sometimes. Then, when you feel like listening, I have a suggestion for you."

Mona raised her head and dabbed at her eyes. "I'm ready to listen now," she declared.

Her host smiled. "Your intentions were good," he said gently, "but I'm afraid your technique was very bad. Mrs. Trilby, do you remember what Jesus said about the mote and the beam? You have been seeing the mote in your neighbor's eye, while the beam in your own eye has been growing until it has blinded you to the good that is all around you, the good in your neighbors and in yourself. The suspicion you ascribe to your neighbors is but a reflection of your own thoughts."

Mona stiffened. "You mean I am the one who is suspicious?"

"I'm afraid so, Mrs. Trilby; for we only see in others what we experience within ourselves. If you want to change your neighbors, you will have to begin with yourself. Stop seeing the mote of suspicion and evil in your brother's eye and begin plucking the beam of self-pity, curiosity, and resentment out of your own eye. Remember the advice Jesus gave to one of His disciples when he inquired about the place another was to fill? He said, 'What *is that* to thee? follow thou me.' "

Mona was on the defensive. "What you are trying to tell me is that my neighbors' affairs are none of my business," she said. "But how can I help them if I don't know their needs?"

The pastor leaned forward in his chair. His voice was low and earnest. "How much did the good Samaritan know about the man he found robbed and beaten by the roadside?"

"He didn't know anything about him except that he was in trouble," Mona admitted.

"Neither do you need to know anything about

your neighbors, except that they are human like yourself. They need understanding, sympathy, friendship, and love, just as you need these things; and to give these intangible things is far more important than meeting some physical need. Love, sympathy, understanding, you can give in abundance, but not so long as you harbor condemnation in your heart."

"But how can I go about changing myself, if I'm at fault?" Mrs. Trilby was dry-eyed now, and she was interested.

"By doing just what Jesus told His disciples to do—by following Him. Jesus also said: 'Thou shalt love thy neighbor as thyself.' This you can do without prying into anyone's affairs."

Mr. Matthews stood up, and Mona knew the interview was at an end. She felt that she was being set adrift. "But how——" she began, as she arose to go. The minister clasped Mona's hand. "You are a capable woman, Mrs. Trilby, capable and earnest. You are going to follow Jesus' prescription faithfully. You are God's beloved child. He will show you the way. Go home now and work out the details with Him."

Back home, Mona sat down to think over what she had heard. Deep in her heart she knew the pastor was right. She had been at fault. But how could she correct her mistakes? For answer, the pastor's words came back to her: "Stop seeing the mote in your brother's eye, and begin plucking the beam out of your own eye."

"I'll try," she declared. "I'll begin by sending my neighbors friendly thoughts." She tried thinking of all the good traits that Mrs. Biddle had shown.

"She's a good mother to Bobby." Mona smiled at her first step in revising her opinion of her neighbor. "She's a good friend to most of her neighbors. She is neat, keeps a neat house, and takes an interest in the church. Too, she's a good cook, and she is kind," for suddenly Mona was remembering how Mrs. Biddle had brought her and her husband a loaf of homemade bread the day they had moved in. All these Mona added to her list. By the time supper was ready she had quite a long list and she was feeling much more kindly toward Mrs. Biddle.

The next morning Mona took some fresh baked cookies to her neighbor. "Bobby had some at my house yesterday, and he liked them," she explained. "I thought you might, too." She refused Mrs. Biddle's invitation to come in. "I must get home," Mona said pleasantly. "You see, I'm working on a project that takes most of my time." She noted with satisfaction the look of interest in the other woman's eyes, the half-formed question on her lips. Mona chuckled as she hurried home. "She's curious, too," she thought happily, "and she'll be over soon."

Mona made lists of the good qualities of her other neighbors and was amazed at the many she found in each one. She unobtrusively did little favors for her neighbors whenever she could, but always she was too busy to visit for more than a moment, and never did she ask a question that could be construed as snooping. She spent much time in her yard, making it attractive. One day Mrs. Biddle came over to admire it and she accepted Mona's invitation to have a cup of tea. Before long other women began dropping in. Soon Mona was invited into the neigh-

borhood club and included in the community activities.

In telling me about her experience, Mona said, "Suddenly I realized that I had acquired the friends I had longed for; where formerly I had been lonely. I was now busy and happy in my home and community. The world for me changed from a gloomy place to one of brightness and joy, because I had heeded the words of Jesus, repeated for me by a wise and kindly minister when I was in despair: 'Cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.' "

"And did you finally learn the family secrets of the community?" I asked jokingly.

Mona laughed. "No, I didn't," she said. "I don't know to this day how much income any one of them has, and I don't care. All that matters is that they are my friends now, and I'm sure they don't call me 'Old Nosey' any more."

"I'm sure they don't," I agreed.

PRAYER FOR WORLD PEACE

In the name of the Lord Jesus Christ we pray for and decree a permanent peace, uniting all the nations of the earth in a league of justice and righteousness, in which the life, liberty, and love of God shall be paramount.

Three Steps

JOSEPHINE TOBOLDT

IN TIMES OF STRESS and trouble there has always been one quotation from the Bible that has never failed to bring me comfort and inspiration. It is "with God all things are possible." This quotation is no equivocation. It is simply a flat statement of Truth. "With God all things are possible." God can solve every problem. There is nothing too big or too small for Him. God can give you health, happiness, and prosperity, for your Father loves you. Jesus said, "It is the Father's good pleasure to give you the kingdom."

Though I believed the quotation in Matthew 19:26 with all my heart, I found it difficult to practice this Truth. After much thought, meditation, and experience, I finally learned that there are three necessary steps to take for the successful demonstration of Truth, or the proving of the law. These steps will always bring showers of blessings.

The first step was not too difficult for me; namely, to know that God can and is willing to do that which is necessary for my well-being. To know God's great power, I had only to see the wonders and beauty about me, and to know that all things are governed by law and order. God brought all things into being by the power of His word.

I believe that the power to create through the spoken word is possible for me, too, because I was created in the image and likeness of God. I have

felt that when I turn my thoughts to Him and let His Spirit work through me, I am imbued with His power. But though I found it easy to believe these things, it was more difficult in times of trouble to prove to myself that I could use this great power, so that when I needed help I could be sure it was not just I who spoke the word, but the Christ in me, too.

It was then that I became conscious of the second step: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." It is the belief that I have it now that opens the way for the thing that I pray for to become manifest.

My first use of this second step was by accident. As I was passing a record shop I saw a record that I wanted. Before I realized that our family record player was broken, I started into the shop to buy the record. At this time I could not afford to purchase a new record player. We had always loved music, and my children missed the record player very much.

I had learned from H. Emilie Cady's book *Lessons in Truth* that all earnest desire is prayer and that the desire is the thing itself knocking at the door of our consciousness, telling us to accept the thing we desire.

Perhaps because it was not too important, I found it easy to say, "Very well, I accept the gift of a record player." To show my active faith, I bought the record and also another. I thanked God for the gift He was trying to give me.

The answer came swiftly. Before the week was over, a friend whom I had not seen for a long time

visited me. In the course of our conversation we talked of music, and my need for a record player was mentioned.

My friend looked at me for a few minutes and said, "I was recently given a new phonograph and radio combination, and I was wondering to whom to give my old one. If you will accept it, it will give me great pleasure to send it to you." I accepted the gift, and it was a machine in tip-top condition—one that my family used for a long time.

Now that I had proved to myself that demonstration of my belief was of great importance, I still had the third step to learn. This step is, "One day is with the Lord as a thousand years, and a thousand years as one day." In other words, time as we know it is not important to God. When necessary, the demonstration can take place at once. Two examples of this are the loaves and fishes that Jesus brought forth to feed the multitude, and the raising of Lazarus from the dead.

Time is simply a blessing that God has given us for our convenience. But like so many of God's blessings, we misuse it. It then becomes a taskmaster who keeps us always on the go. We find that we are always conscious of time. We would like to meditate, but we do not have time. We would like to receive our healing, but we feel that our ailment must run its course, although Jesus did heal persons instantly.

God was able to teach me the third step, because my faith had grown stronger. It was this way.

My youngest son was stricken with pneumonia and lay in a coma. My doctor advised me to take him to the hospital immediately. I felt that I could pray

for him better if I kept him at home and asked the doctor if I could do so.

Reluctantly, the doctor consented to wait until the next morning and promised to stop by early. Throughout the night I kept visualizing the healing stream of God's love, washing away all congestion, cleansing and healing. About four o'clock I fell into a deep sleep. When I awakened three hours later I found that my son was bathed in perspiration and that he was breathing normally. The fever had broken, and he was healed.

When the doctor called, he found his patient sitting up in bed, looking at a book. Only after he had given him a thorough examination would he admit that the boy was completely well.

I had learned three important steps for successful living. First, to know that "with God all things are possible," I must know that my prayer will be answered. Second, I am to act as though I had received that for which I had prayed; and last, but not least, I am to know that God always gives me the answer to my prayer at the right time so that there is nothing to worry about.

When I am confronted with a problem I take it to God in prayer and know that before I ask, He has started the answer on its way. So I relax and spend the waiting time by thanking God for all His tender mercies and His loving care. Yes, it is good to know that "with God all things are possible."

Greatness is possible to all, and a genius is slumbering in every mind.—SELECTED

The Book of Books

NENA L. HART

ONE WIDELY USED translation of the Bible starts with the words, "In the beginning God created the heavens and the earth," and ends with the words, "The grace of the Lord Jesus be with the saints. Amen."

Between these two simple phrases lies the story of man. The characters in the story are man himself, playing his different parts. As we read we recognize ourself in some of them. Perhaps we are the priest, the soldier, the beggar, the fisherman, the housewife, or the temptress. The Bible tells us about love, war, pride, ambition, betrayal, famine, riches, selfishness and unselfishness, human yearnings and accomplishments. In its pages we find law, romance, legend, history, biography, poetry, and song.

The Bible tells the story of the divine love that continually broods over man and of his response to that love. The Bible is not only a description of man's creation and his progress from place to place, it is the story of his spiritual creation and his progress from sense consciousness to spiritual consciousness.

The Book contains individual books and stories that were written over a period of thousands of years. These things were written by persons like we are. These persons were eager, curious, outreaching. They were puzzled about life and about the problems they faced. They yearned to know more of God and their own personal connection with Him. There

was something in them that instinctively recognized man's worth, something that envisioned a goal and a destiny grander and more beautiful than the contradictory world they knew. The writings they have left us in this extraordinary book, the Bible, are the written records of man's search for God.

Many different and seemingly opposed theologies and creeds find their source in the Bible. It is such a wonderful book and covers such a wide range of human hope, seeking, and experience that it is not difficult to see why this is so. Because no two persons always see the same thing from the same viewpoint or tell about it in identical words, the different authors and translators of the Bible have expressed some of its basic meanings from different viewpoints or in somewhat different terminology. There is no conflict in the Mind of God regarding the knowledge of Himself that He would reveal to man. Therefore, the differences we seem to find are on the human level of understanding, not on the divine.

How we can appreciate the teachings of Unity, whose very name was proclaimed from a high and inspired level! How thankful we can be that these teachings show us the way of peace, rather than conflict. Knowledge of Truth endows us with an understanding of the unity that underlies all Truth, no matter in what religion it may be found. We are not unduly concerned with disagreements. We learn to seek and find nuggets of Truth everywhere, like the small nuggets of gold that underlie the surface of dry stream beds. Truth can be found in all places by those who search for it.

We can give thanks that the Spirit of God is

working through all the different religions and creeds to fill the needs of so many persons. When a person's need changes, he will find the teaching that fills his need. Man never stops growing in spiritual stature. There is unending progress in spiritual growth and unfoldment. Beneath every approach to religious worship can be discerned man's ceaseless desire to reach an understanding of himself and his relationship to God.

In his book, *Mysteries of Genesis,* Charles Fillmore says, "The Bible is the history of man. . . . It has been preserved and prized beyond all other books because it teaches man how to develop the highest principle of his being, the spirit. As man is a threefold being, spirit, soul, and body, so the Bible is a trinity in unity. It is body as a book of history; soul as a teacher of morals; and spirit as a teacher of the mysteries of being. . . . The key to its spiritual meaning is that back of every mentioned thing is an idea. The Bible will be more readily understood if the fact is kept in mind that the words used have both an inner and an outer significance. Studied historically and intellectually, the external only is discerned and the living inner reality is overlooked."

The Bible owes its greatness, not to the words in which it is expressed, but to the living ideas that it contains. Its great spiritual message is what we need, instead of argument about the difference in some of the words in this translation or that. It is the spiritual Word of the Bible we hunger for. It is our mental and emotional appropriation of the spiritual food that satisfies.

Although the Bible tells the story of outer events,

it is mainly a spiritual message, and spiritual things must be spiritually discerned. The different characters in this story of man portray physical, mental, and emotional characteristics that we all recognize in ourselves and others. As we grow in understanding, the Bible reveals deeper and deeper facets of meaning, one hidden within another. Through the different languages in which the Bible has come down to us—Aramaic, Hebrew, Greek, Latin, and English—the intrinsic truth about man and his relation to God, which weaves itself throughout the whole, has not been lost. We should remember to read the Bible in the spirit in which it was written. We should concentrate first on the great truths it presents, rather than on the surface meaning of the individual words by which these truths are expressed. We are to read and to do what the Bible teaches in the larger sense, not to argue back and forth about some obscure passage. A book that portrays such a wide scope is not to be taken flatly for its surface meaning. We need not be disturbed by the authors' wordings; rather, we need to know principles and to clothe the words with the rich meanings of our own understanding.

When we read the Bible, we should remember that while words are used in a general way to denote common usage, they often carry a much deeper meaning. For example, the word *bread* means not only physical food, it means the many things that man cannot live without: clothing, shelter, brotherhood, and above all, spiritual food. The word *prosperity* in the Bible, when properly interpreted, means a great deal more than the acquiring of material

things. It means health and wholeness of mind and body, physical necessities, and success that is satisfying. *Heart* means not only the physical organ, it means the whole area of feeling and emotion emanating from the thoughts and intentions of man's mind. It means the whole emotional nature. In many places the word *heart* refers to the subconscious mind. The word *fear* in the Bible does not always mean to be afraid of; it often means to reverence or respect. When the word *earth* is mentioned, it means not only the place where we live, it means the whole of our outer physical experiences dealing with the body, affairs, and possessions. *House* or *temple* or *tent* means not only a material shelter, it means the body and soul through which the Spirit of God moves.

The world has progressed a great deal morally and culturally since the Bible was first written. Man has come a long way on his journey. If some things attributed to God seem severe to our present day understanding, we must remember that the Hebrew people, through whom much of our Bible has come down to us, were more primitive than we. They worshiped the One God, but they still thought of Him as an all-powerful man, mighty to punish each one who did not obey Him implicitly and quick to reward His children when they did please Him. They anxiously performed their numerous, burdensome worship ceremonies with profound awe. Though the Hebrews believed that they were God's chosen people, they worshiped Him with mixed emotions of faith in His rewards and constant fear of His terrible anger and punishment. Even in the New Testament some of the statements may seem harsh, but

they seem harsh because we do not hear with the Oriental ear which was accustomed to overemphasis and symbology, and did not take everything it heard literally. Neither do we literally follow Jesus' statement, "And if thy right hand causeth thee to stumble, cut it off . . . for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." His disciples did not interpret His words literally, either. Peter offended in the Garden of Gethsemane by drawing his sword and wounding a man, after Jesus had asked that only He be taken and His followers be allowed to go their way. But after committing his far greater offense of cursing and denying that he was a follower of the One who, with bound hands, stood looking at him as he made his declaration, Peter did not cut off his own tongue; instead, he went out and wept bitterly in repentance.

Through all our reading and studying of the Bible we must remember that it was written by men, for men. Though it was written under divine inspiration, some of the writers were more inspired than others. Therefore, some parts of the Bible are more inspired than others. The prophets, the teachers, the wise men, the poets, the kings only present in part what Jesus confirmed in whole, with absolute authority. We know that we can trust Jesus' words and His teachings implicitly, because He proved them every one.

Many who reach an active interest in the study of Truth do not at first realize the importance of correlative Bible study. They do not know the marvelous interdependence of growth to be found in such

a study, and the important relation that this particular study bears to their successful practice of Truth principles. They are perhaps dismayed at the length of the Bible and some of its "old-fashioned" phraseology, and they do not read it for these reasons. However, these phrases often have a beautiful and rich inner meaning, and the Bible need not be read right through from beginning to end. Many persons have started their study with the four Gospels. First, they acquainted themselves with the life and words of Jesus. Then, as their interests in the Bible inevitably widened, they went on to read and study other portions: the Psalms, perhaps, or inspiring accounts of individual lives such as those of Jacob, Joseph, or David.

The more we read the Bible and understand its simple yet profound teaching of spiritual things, the more we shall seek to read and study it in its entirety. We can find much inspirational help in Bible interpretation in the Sunday Lessons of UNITY, the "Bible Lesson" in *Weekly Unity,* and in the *Sunday-School Leaflet.*

We can come into an affectionate regard and deep-rooted respect for the Bible by proving its worth as a source of continuing inspiration.

The Bible reveals much to us about our relationship to God, when we search for the deeper meaning of its words. The Book of Books is the fascinating and inspiring story of our own life.

In giving you receive; in losing your life you save it.—SELECTED

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am one with God, and His wisdom and understanding fill my mind. His light shines through me.

Prosperity: My environment is God. His order and prosperity fill my life and affairs.

Healing: I am one with the pure life of God. It flows through me and heals me.

INSTRUCTIONS: Man is God's supreme creation and to him alone is given the ability to know his Maker. We may comprehend intellectually that we partake of divine life, but until our mind is attuned to God-Mind through study, prayer, and the practice of spiritual truths we cannot come into the realization of our oneness with Him. "There is a spirit in man, and the breath of the Almighty giveth them understanding" (Job 32:8). As we quicken the indwelling Spirit, we receive the illumination that we have no life apart from Him.

"I am one with God." Speak these words daily. He is the one reality in your life and affairs.

There is a knowing quality in Divine Mind. God is supreme knowing. That in man which comprehends is understanding; it knows and compares in wisdom. Its comparisons are not made in the realm of form, but in the realm of ideas. It knows how to accomplish things. . . . All the bitter lessons that come through blundering ignorance can be evaded when men declare their divine understanding and in it follow the divine guidance.

Never say, "I don't know," "I don't understand." Claim your Christ understanding at all times and declare: *"I am not under any spell of human ignorance. I am one with infinite understanding."* The accumulation of ignorance gathered through association with ignorant minds can be dissolved by using the word. You may *know* by simply holding the thought that you know. This is not egotism, but spiritual knowing. When you declare divine understanding, you sometimes meet your old line of thought and are disappointed. Right then continue to hold to your declaration for *knowing.* Judge not by appearances. Do not act until you get the assurance; if you keep close to Spirit by affirmation, the assurance will come. Will it come by voice? No! You will know through the faculty of intuition. Divine knowing is direct fusion of mind of God with mind of man.

Affirm:

I am one with God, and His wisdom and understanding fill my mind. His light shines through me.

We all know intuitively that there is something wrong in a world where poverty prevails, and we would not knowingly create a world in which a condition of poverty exists. Lack of any kind is not possible in all God's universe. So when there is an appearance of poverty anywhere, it is our duty to deny it. Sorrow and suffering accompany poverty, and we wish to see them all blotted out. This desire is an index pointing the way to their disappearance. As the consciousness of the kingdom of heaven with its abundant life and substance becomes more and more common among men, these negative conditions will fade out of seeming existence.

We find in the Scriptures constant reference, in symbols and also in direct language, to order as a fundamental law of the universe and of man. There must be order in the spiritual life as well as the material life.

If you are disorderly and indefinite along any line, put yourself at once under the order of Divine Mind by affirming daily that the same law that swings the stars in the cushioned ethers is operative in and through your life and all your affairs.

Do not expect miracles to be performed for you, but do expect the law with which you have identified yourself to work out your problem by means of the latent possibilities in and around you. Above all, *be yourself*. Let the God within you express Himself through you in the world without. Affirm:

My environment is God. His order and prosperity fill my life and affairs.

God is life, and they who worship Him must worship Him in the life consciousness; that is, in Spirit. When I worship Him in this way, I am vitalized immediately. In order to build up the real, permanent life consciousness I must touch the great inner life current. There is no other way.

Within my body is the center where pure life is generated. This center is the fountain from which shall spring rivers of living water. When quickened by Spirit through faith in the indwelling Lord, the source of life, the waters of life are set free and purified.

By keeping my mind steadily on the pure, sweet, redeeming life of Christ, and refusing to allow any thought to come in that stops the consciousness of the universal life flow, I increase my power to appropriate more life, and every cell in my body thrills with the new life of Spirit.

Have compassion upon the life in the body of every living creature, and especially in your own body. Declare life perpetually abiding in the organism. Erase the lusts of passion and appetite that are dissipating the life of your organism. Give life the sanctuary of your present thought and pay the price of overcoming.

The first step in the realization of life is to know that God is life, abundant, omnipresent, eternal. The second step is to make positive connection with God life by declaring oneness with it. Affirm:

I am one with the pure life of God. It flows through me and heals me.

Stop Growing Old

"MY DAYS ARE in the yellow leaf; the flowers and fruits of love are gone." So wrote the poet Byron who, though a master of the English language and a poet of unquestioned genius, was a man who found much that was bitter in life and who, like Solomon, after having tasted most of what the material world has to offer in the way of emotional sensation, proved that "all is vanity."

The so-called "autumn" of life is rather a pathetic time for those who look on advancing years as "steps nearer the grave." Even more pathetic is the loneliness that so often falls on aging parents who accentuate the gulf between youth and age by repeated declarations of inability to perform, by voicing latent fears, and marking the milestones with remembrances and reminiscences. Is it to be wondered at that youth is instinctively repelled and turns from those whose faces are toward a finishing, a cessation?

Alfred Bartlett and his wife Emma, though only in their early sixties, had definitely turned their thoughts toward the "inevitable" decline and decay that are so wrongly associated with advancing years.

"My dear, we must face the fact that the children are living in a world that is very different from that with which we are acquainted; they have little in common with us; their lives are not ours, their interests almost entirely foreign. They are looking toward the future; we are looking back to the past." This was the burden of their conversation. In addi-

tion, they were haunted with the thought of poverty or at least the fear that they might become dependent on their son and his wife.

Alfred Bartlett's efforts in his profession were hampered by the thought that this was a day for young blood, that experience and past achievement were not in such demand as were vision and daring combined with energetic ability and aggressiveness. When contracts were awarded to younger men, he expected it to be so; he accepted it as inevitable. For want of confidence and faith, he closed the door to many opportunities.

His wife became supersensitive. She imagined that her son and his young wife and daughter did not want her around too much; she felt they resented having to share her home with her, economic reasons making this necessary. She would go to her room early in the evening and weep bitter tears of loneliness as she indulged in an orgy of self-pity. She was overanxious about them when they were away, and she aggravated the situation by being oversolicitous. Her open bid for demonstrative affection and a share in their lives was embarrassing and pathetic; it created a strain and unnaturalness that were felt by the whole household. She really had the love of her children, but her continual fear that she was losing it, that she was not wanted, caused increasing friction.

Such was the situation when they were introduced to an earnest student of Truth. This friend was of the elder Bartletts' generation, but her manifold activities and her popularity with younger people were incomprehensible to Mr. and Mrs. Bartlett.

When she talked to them about life being a progressive experiment culminating in perfection and eternality, they were interested. When she told them that God was eternal youth in which the fullness of wisdom, knowledge, power, and love were combined with harmonious activity maintaining the supremacy and omnipotence of all good, they began to see that their conception of deity needed revision. But when after many talks they had a glimpse of the great fact that man as a spiritual entity is the real expression of God and is one with the Father, they saw that their conception of themselves as "going down the hill" was an entirely false one.

The immediate effect of this revelation was to change their point of view and make them realize their own individual value as divine ideas, separate and distinct, yet inseparable from their Creator, from Principle. Turning from the thought of decline, they began to experience a spiritual quickening that expressed itself in revived mental alertness and expansion of interests. They found they were less dependent on the younger members of their family for company, and with their growing independence there was illustrated one of those paradoxes so common in human relationships: their children began to find them interesting and good company.

This was not all accomplished in a few weeks or even months, but the turning point marked the beginning of a gradual improvement in conditions that vitally and deeply affected the life of each. As for Alfred Bartlett, he began to manifest new life and new energy in his business. His physical health improved and, as one of his closest friends remarked after a

few months, "he looked ten years younger." With a new dignity and assurance based on his divine relationship and not on his own belief in himself as a mortal personality, he attracted business, and in a few months he had as much as he could comfortably handle.

Even more marked was the change in his wife. Her fear of sickness, poverty, and loneliness subsided. She became more cheerful and less sensitive. Having a definite object before her—to learn more about the Truth of being and to demonstrate it as a working principle in her life—she was fully occupied and had no time to nurse real or imagined grievances. Instead of being dependent on her son and his wife and daughter for comfort and contentment, she had the joy eventually of having her daughter-in-law coming to her for advice and comfort. After studying earnestly the Truth about God and its relation to man, she could speak with authority that carried conviction at the same time as it earned the respect and good will of her family and friends. After all, it was difficult to find fault with a philosophy that could work in an individual such a change as they had witnessed in Mrs. Bartlett.

The fact that Truth rejuvenates and restores "the years that the locust hath eaten" is gloriously demonstrated in the lives of tens of thousands of men and women who have stopped counting the milestones of advancing years and, instead, are able to rejoice in their step-by-step spiritual progress toward the ultimate eternal life that begins here just as soon as they begin to live spiritually; a life that knows neither age nor youth, but is the highest expression of what

God is—ageless.

Youth is apt to regard itself as the sunny side of life, while old age is the shady side, but in reality there is no more truth in this conception of youth than in the correlated conception of age. There is no more truth about the "aspirations of youth" than there is about the morbid expectations of old age. Both are mortal concepts and both imply the power of time to change the individual. But God is timeless, so man is timeless; and the sooner we begin forgetting birthdays and the passing of years the sooner shall we become conscious of man's eternality and unconscious of the passage of time in our life.

It is a recognized fact that old age is less ugly today than at any other time in human history, excluding perhaps the patriarchal days, when men lived centuries without an abatement of strength and vitality. The reason for this is that there is a strong and growing repudiation of the thought that a man or a woman necessarily must give up with advancing years. Even in the matter of dress, women of advanced years, shedding the habiliments distinctive of our great-grandmothers and all aged people, appear as smart and attractive as their younger sisters. Many men in the sixties and seventies are fully as active in business, sports, and political and social life as are younger men. This is a healthy sign, but it may be forced and artificial like a "lifted" face unless it is founded on the knowledge of the fundamental unity of man with his Creator, with Principle.

"Yes, this is all very encouraging," someone may say, "but what about the physical signs of age—loose skin, wrinkled cheeks, weakness of limbs, short

breath, failing sight and hearing, loss of memory—how can I avoid these and look as young as I feel?"

There is a well-authenticated case of a young lady who lost her reason as a result of shock at the violent death of her fiancé on the eve of their wedding. She never advanced in consciousness beyond that tragic day. Friends who saw her many years after were astounded when they saw that she did not look a day older than at the time she was to have been married. To lose the consciousness of advancing age is a great aid to retaining the physical attributes of youth. It has often been noted that people who habitually think constructively and are mentally active and alert, retain the physical characteristics of youth much longer than do those who think destructively about themselves and things in general. Discontent, worry, sorrow, sinful living, envy, hopelessness, resentment, self-pity—these are what put wrinkles into faces, take the luster out of eyes, and sap the strength from bodies.

"I will restore to you the years that the locust hath eaten" is no mere poetical effusion; it is a great spiritual fact. Truth can and does remove the ugliness of old age, it increases longevity and decreases the number of ailments associated with advancing years. I know many beautiful women who are well advanced in years, and the transforming agent is not the skillful use of cosmetics or the practice of health dieting; it is the beauty of spirit irradiating the physical body.

Live in the eternal now; there is nothing else. God is—not was or will be—and God is expressed only by man. If you can imagine God weak, blind,

uncertain in His movements, powerless to retain facts, incapable of energetic, healthy activity, then you can and will lose your faculties with advancing years. But to the extent that you hold in consciousness the fact that you are the living expression of your Father-God you will retain those attributes of perfect man which are the only attributes known to Divine Mind. There should be no "tragic fifties" when men and women look with yearning and despair on the vitality of youth and its capacity for enjoyment and work. If it seems that you have reached that stage and are thinking of the past that can never be retrieved, the sovereign remedy if you desire to "stage a comeback" is to learn and understand that there is no past or future, but only the eternal now, and that man created in the image and likeness of God *is* perfect—not *was* or *will be.—A. J. Peel*

HOME

Bess Darnell

A house is not home in the building
Of rocks and of stone and of clay;
'Tis shelter for tired, weary bodies
To rest at the close of the day.
The house that's called home is where love is,
Surrounded by beautiful thought,
And built upon solid foundation
Of faith, and of truths that are wrought
Through knowledge of good in each other;
Through eyes that are keen to perceive
The richness of home and its blessings
That only the faithful receive.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, April 5, 1959

UNITY SUBJECT—*Unity through Loyalty and obedience.*

INTERNATIONAL SUBJECT—*What God Can Do with One Man.*—I Sam. 7:5-16.

5. And Samuel said, Gather all Israel to Mizpah, and I will pray for you unto Jehovah.

6. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of Israel in Mizpah.

7. And when the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines.

8. And the children of Israel said to Samuel, Cease not to cry unto Jehovah our God for us, that he will save us out of the hand of the Philistines.

9. And Samuel took a sucking lamb, and offered it for a whole burnt-offering unto Jehovah: and Samuel cried unto Jehovah for Israel; and Jehovah answered him.

10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel.

11. And the men of Israel went out of Mizpah, and pursued the Philistines, and smote them, until they came under Bethcar.

12. Then Samuel took a stone, and set it between Mizpah and Shen, and called the name of it Ebenezer, saying, Hitherto hath Jehovah helped us.

13. So the Philistines were subdued, and they came no more within the border of Israel: and the hand of Jehovah was against the Philistines all the days of Samuel.

14. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the border thereof did Israel deliver out of the hand of the Philistines. And there was peace between Israel and the Amorites.

15. And Samuel judged Israel all the days of his life.

16. And he went from year to year in circuit to Bethel, and Gilgal, and Mizpah; and he judged Israel in all those places.

GOLDEN TEXT—*Far be it from me that I should sin against Jehovah in ceasing to pray for you: but I will instruct you in the good and the right way.* —I Sam. 12:23.

SILENT PRAYER—*To be one with Divine Mind is my desire and aspiration, and I keep my attention fixed on my goal.*

The name *Samuel* means "instructed of God" or "heard of God." It includes both meanings. Samuel was asked of God before his birth and dedicated to the service of God while still a child of tender years. As he developed he began to hear the voice of God in his heart. From that time until his death he was a minister of God, doing the divine will as it was revealed to him. At the same time he was a prophet, telling his people what would happen to them unless they kept the divine law faithfully and fully. Such

was his influence over them that they obeyed him and served Jehovah only.

The Children of Israel represent the realities of life, while the Philistines represent the unrealities of sense. Reality is sometimes subordinated to unreality in the mind, a condition outpictured by the Philistines' efforts to subdue and enslave the Children of Israel. To cast off the spell of sense consciousness and realize permanent freedom it is necessary for a person to use spiritual discrimination.

To gain victory over the self three steps must be taken. First, the false gods, the Baalim and the Ashtaroth, mentioned in the first verses of I Samuel 7, must be put away. Jehovah alone must be loved and worshiped. False gods are forms of power that are foreign to the one power, Spirit. We wrestle with these false powers. As fast as we become conscious of our creative powers we bring them into harmony with our spiritual consciousness. Provided it is faithfully and sincerely sought, spiritual attainment in even a slight degree becomes a stabilizing factor in life. With it we hold ourselves true to the one God.

The second step is the concentration of our forces on a high level of aspiration. This high aspiration is symbolized by Mizpah. The word *Mizpah* means "watchtower," and the Children of Israel appropriately met there; for to direct our heart to Jehovah and serve Him only is to watch over our inner life from the vantage point of spiritual consciousness. This done, the third step becomes easy for us. It consists in making our actions conform to our thoughts. This must be done to make our faith practical, but it is impossible to do it until we form

the habit of directing our thought toward God. Unless thought is held in focus by attention, thought rambles. Conscious direction of thought is therefore the secret of remaining in spiritual consciousness.

To control and direct thought is not an easy matter. A writer attempting to tell us "how to live on twenty-four hours a day" claims that the first essential is the power to concentrate thought on a chosen subject. Until we learn this he considers it useless to try really to live. Until we learn to be loyal to Truth only the mental realm is subject to vacillation. Sense consciousness sometimes undertakes to reassert itself. "When the Philistines heard that the children of Israel were gathered together to Mizpah, the lords of the Philistines went up against Israel." After a time of testing and stress, renewed inspiration and clearer vision may be translated into practice.

To do away with the negative reactions of sense consciousness we set to work a refining process that transmutes matter into mind and mind into Spirit. We sacrifice to God our physical life as it exists in the sight of God, and in so doing we translate it to the plane of mind. As we thus elevate our consciousness we rise above the limitations of sense and know freedom. We gain rather than lose by this sacrifice, and the flesh no longer troubles us.

When we are guided by our inner spiritual wisdom and discrimination we make no mistakes. "Samuel judged Israel all the days of his life." The real world of certainty to which we come when we have faith in Truth and devote ourselves to its quest is one in which we rest in peace.

QUESTIONS

1. In this lesson what represents the realities of life, and what the unrealities?
2. In realizing permanent freedom from sense consciousness what part does spiritual discrimination play?
3. To gain victory over the self what three steps must be taken?
4. What is the secret of remaining in spiritual consciousness?
5. In learning to control and direct our thoughts what is the first essential?
6. How do we sacrifice our physical life so as to gain a more elevated state of mind or consciousness?

Lesson 2, April 12, 1959

UNITY SUBJECT—*The Will to Subdue Error.*

INTERNATIONAL SUBJECT—*A Leader for the People.*
—I Sam. 10:17-27.

17. And Samuel called the people together unto Jehovah to Mizpah;

18. And he said unto the children of Israel, Thus saith Jehovah, the God of Israel, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you:

19. But ye have this day rejected your God, who himself saveth you out of all your calamities and your distresses; and ye have said unto him, *Nay,* but set a king over us. Now therefore present yourselves before Jehovah by your tribes, and by your thousands.

20. So Samuel brought all the tribes of Israel near, and the tribe of Benjamin was taken.

21. And he brought the tribe of Benjamin near by their families; and the family of the Matrites was taken;

and Saul the son of Kish was taken: but when they sought him, he could not be found.

22. Therefore they asked of Jehovah further, Is there yet a man to come hither? And Jehovah answered, Behold, he hath hid himself among the baggage.

23. And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24. And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted, and said, *Long* live the king.

25. Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his house.

26. And Saul also went to his house to Gibeah; and there went with him the host, whose hearts God had touched.

27. But certain worthless fellows said, How shall this man save us? And they despised him, and brought him no present. But he held his peace.

GOLDEN TEXT—*Only fear Jehovah, and serve him in truth with all your heart; for consider how great things he hath done for you.*—I Sam. 12:24.

SILENT PRAYER—*Divine Mind inspires my every faculty to orderly and harmonious expression.*

The Israelites' choosing Saul as king pictures the higher thoughts of the individual as giving the will first place in consciousness. The will is the executive faculty in man, and a strong, steady will is a necessary factor to his well-being. But one's will should always be led by and be subject to divine inspiration, one's higher judgment—Samuel and the prophets. When the will is placed ahead of one's

best judgment as the supreme dictator of the consciousness, discord and bondage are sure to result.

The reign of Saul represents in man the rule of the will functioning in the limitations of personality. Saul signifies the personal will.

At the beginning of Saul's kinship he was very humble. "And Saul the son of Kish was taken: but when they sought him, he could not be found. . . . And Jehovah answered, Behold, he hath hid himself among the baggage." True humility is one of the first qualifications for spiritual leadership; but Saul's humility did not last. It was based more on shyness than on the truly spiritual quality of humbleness and meekness.

"And they ran and fetched him thence; and when he stood among the people, he was higher than any of the people from his shoulders and upward. And Samuel said to all the people, See ye him whom Jehovah hath chosen, that there is none like him among all the people? And all the people shouted, and said, *Long* live the king." Thus the individual whose development has not yet passed the intellectual stage does obeisance to the will as being the leading faculty of man.

But Samuel had told the people of Israel that it was not wise for them to have a king, as the nations about them had; but that they should be led by judges. In individual consciousness this means that one should not lift up any one faculty of the mind above the others so as to give it the ruling power. One should always recognize God as king, and the Holy Spirit as guide and instructor; all one's faculties and thoughts should be unified in obeying the

divine leadership.

The will is a most complex phase of the mind; it often perplexes the most astute. The character of Saul has always been a puzzle to Bible students. A study of one's own personality, however, will reveal something of Saul's character. He represents that which lies very close to sense consciousness. When the personal will is given up wholly to the sense life, it may be referred to as a Gentile. When it recognizes Jehovah and has even a semblance of spiritual understanding, it may be counted an Israelite. Saul was recognized by the Lord and was selected by him to be king, yet Saul did not adhere strictly to spiritual law. Though his power and right to be king came through obedience, he did not obey fully, and because of his disobedience he was deposed from his kingship later. Sometimes he carried out the word of the Lord in a greater or less degree.

At Mizpah Samuel called the Israelites together to Jehovah, to receive a king, since they so greatly desired an earthly leader, one on their own plane, to rule over them. We learned in last Sunday's lesson that Mizpah means "a watch-tower, lofty place, inquiry." It signifies spiritual watching and makes us think of the instruction of Jesus, "Take ye heed, watch and pray." The Israelites surely had great need of such an injunction at that time, and so do we whenever we either consciously or unconsciously seek to exalt one of our faculties above our other true thoughts and powers and make it ruler over them. The faculties should all be developed together, and each should be given its proper expression in conjunction with the others and for the good of all,

all being guided by divine wisdom.

However, if during our unfoldment we set up a lesser king than the one King of Kings, and yet recognize the spiritual in degree, we shall find the wise judge Samuel at hand to give us true ideas regarding our kingdom. "Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before Jehovah." We always have the divine plan at hand, in our higher consciousness, to follow if we will.

QUESTIONS

1. In the choosing of Saul as king, what is pictured in consciousness? What does Saul's reign represent in man?
2. What is one of the first qualifications for spiritual leadership? Explain something of Saul's humility.
3. What do we learn from Samuel's instructions to the Israelites that they should be led by judges instead of by a king?
4. How may we understand something of Saul's character?

Lesson 3, April 19, 1959

UNITY SUBJECT—*Wilfulness or Willingness.*

INTERNATIONAL SUBJECT—*Disobedience Is Tragic.*
—I Sam. 15:17-26.

17. And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel;

18. And Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19. Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which

was evil in the sight of Jehovah?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22. And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

24. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice.

25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah.

26. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel.

GOLDEN TEXT—*Behold, to obey is better than sacrifice.*—I Sam. 15:22.

SILENT PRAYER—*I give up my personal will and seek, through the power of the Christ Mind, to let the good will of God be expressed in me.*

Even though we use the will constantly in an effort to keep in the right way and express Truth at all times, we are unable by this means alone to measure up to the perfect standard of right and Truth. It takes love of Truth and love of the right to make us sure of both. Jesus said, "If any man willeth to do his will, he shall know of the teaching,

whether it be of God, or *whether* I speak from myself." The Truth thus expressed implies the presence of love in the heart, since without it no one would will to do the will of God. Love brings to pass the miracle of right desire and right resolve in the heart and mind, so that we will to do the divine will. As we do this we discern what that will is.

While the will remains in the grip of personality it fails to make connection with divine will. Therefore, Jehovah is represented as saying, "It repenteth me that I have set up Saul to be king." The personal will cannot rule the life without disaster. It cannot lead anyone unerringly to do right. Even with explicit commandments a person does not follow them implicitly so long as he is under the dominance of the personal will. He interprets them wrongly, subjects himself to biased judgments, acts willfully or stubbornly, as the case may be.

Personal will leads to self-deception. Saul may have persuaded himself that he had performed the commandment of Jehovah although he had not wholly followed what Samuel had told him to do. He argued with Samuel and attempted to justify himself. Personal will always seeks to justify itself. It leads a person to make mental reservations. "I have obeyed the voice of Jehovah . . . But the people took of the spoil . . . to sacrifice unto Jehovah thy God in Gilgal." Personality blinds its possessor to his inconsistencies.

Samuel put obedience to the divine will first. Without it sacrifice is of no value. The disobedient, willful mind and heart cannot give itself to spiritual reflection or meditation. Rebellion and stubbornness

put us outside the realm of spiritual Truth, and we fail through lack of devotion to do what is right and true for right and Truth's sake.

The thoughts are to be disciplined by the will. Love of what is gained through discipline makes this possible. Saul's failure in this regard led him into erratic, irresponsible behavior toward David until he became a psychopathic subject. Soothing music restored him temporarily to his normal state of mind. A great orchestra conductor has said that "some kinds of music are like mental and spiritual food. . . . They inspire us to higher forms of living, which give us greater inner satisfaction." They have great restorative value.

Other things beside music have power to restore us to our better self when we have been misled by the tyranny of the personal will. Prayer and meditation fulfill this office for us. The prayer of Jesus that the kingdom of heaven come into the earth will be answered when men see to it that the divine will is done in earth as it is in heaven. Each of us has a part in the fulfillment of this prayer. When it is brought to pass, everyone will be recognized as whole and perfect. Through the will everyone will hold thoughts of harmony and will direct his thoughts in divine order.

By bringing the will into spiritual obedience we avoid the failure that personal wilfulness makes of life. Appealing to the Christ in us and recognizing only the highest as our authority releases us from the limitations of stubbornness and wilfulness. We need healing when we are wilful as surely as when we are physically ill. We need to become willing to drop

all false, material ideas of ourselves, of others, or of God; willing to think well, as God thinks, instead of ill of all that concern us and our world.

Thinking well of others brings us into a consciousness of good will where we are on the threshold of the kingdom. Our progress from that point onward depends on our faithfulness and obedience to the principle of love and good will on which life rests.

QUESTIONS

1. How do we learn to will to do the divine will?
2. To what does personal wilfulness lead?
3. What puts us outside the realm of spiritual truth so that we fail?
4. How do we become conscious of good will?

Lesson 4, April 26, 1959

UNITY SUBJECT—*Human Love at Its Best.*

INTERNATIONAL SUBJECT—*When Popularity Comes.*
—I Sam. 18:5-16.

5. And David went out whithersoever Saul sent him, *and* behaved himself wisely: and Saul set him over the men of war, and it was good in the sight of all the people, and also in the sight of Saul's servants.

6. And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music.

7. And the women sang one to another as they played, and said,

Saul hath slain his thousands,
And David his ten thousands.

8. And Saul was very wroth, and this saying displeased

him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9. And Saul eyed David from that day and forward.

10. And it came to pass on the morrow, that an evil spirit from God came mightily upon Saul, and he prophesied in the midst of the house: and David played with his hand, as he did day by day. And Saul had his spear in his hand;

11. And Saul cast the spear; for he said, I will smite David even to the wall. And David avoided out of his presence twice.

12. And Saul was afraid of David, because Jehovah was with him, and was departed from Saul.

13. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14. And David behaved himself wisely in all his ways; and Jehovah was with him.

15. And when Saul saw that he behaved himself very wisely, he stood in awe of him.

16. But all Israel and Judah loved David; for he went out and came in before them.

GOLDEN TEXT—Jehovah seeth not *as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart.*—I Sam. 16:7.

SILENT PRAYER—*My will is unified with love, and I preserve this union by allowing divine love to control my thoughts and actions.*

After every victory in mind or affairs there is rejoicing and a certain satisfaction floods the soul. The overcoming of error strengthens the man and adds to his character, just as the use of muscles gives them greater power. For this reason everyone should do his own overcoming. Where we depend on medicine,

doctors, healers, teachers, books, or external authorities of any description, we weaken the inflow and power of the inner Spirit.

The women who gave the larger credit to David represent the affectional nature, which naturally recognizes love and praises it. That there should be jealousy between the heart and the head seems paradoxical, yet analysis of man's character will show that these two are frequently in opposition. The intellect and the personal will often override the intuitions and loves. Again, in affectionate, sympathetic persons, the heart runs away with the head, and such persons often love unwisely.

The shaft of jealousy that Saul threw at David, had it wounded him, would in individual consciousness have worked out in the external as a disease of some kind. But David stepped aside, and the dart did not hurt him. The wisdom of God protected him. So those in spiritual understanding are protected, whereas without this understanding they would have hard experiences.

In everyone there is a desire for love, even in those who are willful and selfish in their external conduct and whose ambition in worldly ways excludes every kindly impulse. This link of human love prevents us from being cut off entirely from divine love through the selfishness of human will. The hidden processes of the mind save us from being separated entirely from our divine source. At times the connection may seem weak, but it is never broken. Human love secretly links itself to divine love, so that together the two may overcome the destructive tendencies of the selfish personal will.

This lesson depicts the merging of the human love into the divine. All the desire and the affection of the soul are centered on the attainment of the great love that we have come to know as the Christ. David was a Christ type, and he was an ancestor of Jesus of Nazareth, who so perfectly expressed and manifested the Christ in human form. The love of Ruth, David's grandmother, for Naomi, her mother-in-law, is found expressed in David, who possessed in a high degree the power to attract the loving regard and good will of people. Human love makes itself one with divine love by yielding everything to it, thus becoming divine. There is really only one love, God.

The nonresistance of love is the one and only attitude that will permit the formation in mind of the ideal man. In order to have Christ formed in us we must practice the principles of love. Love your enemies. Do good to those who persecute you. If they smite you on one cheek turn the other. This was Jesus' doctrine.

"David behaved himself wisely in all his ways, and Jehovah was with him." There is a wisdom of the heart—it is called intuition. It is very much surer in guidance than the head. When one trusts the Spirit and looks to it for understanding, there develops in the soul a certain confidence in the invisible good. This trust and confidence open the so-called "sixth sense," which is intuition or divine knowing.

The manner in which David dealt with Saul indicates that he had a spirit of magnanimity far transcending the average. Custom and law justify

a man in defending his life to the destruction of one who is trying to take it. But love, divine love, knows a higher law, and "Love never faileth."

QUESTIONS

1. Why is it important that each person make his own overcoming?
2. How are the destructive tendencies of the personal will overcome?
3. How does human love unify itself with divine love?
4. How may we build up confidence in invisible good?
5. What is the so-called "sixth sense?" Is it a surer guide than the head?

Give Us the Patience

Eleanor Halbrook Zimmerman

Give us the patience, Lord, to wait the turn
Of winter into spring, to be as sure
As Aprils are, when gold forsythias burn
Across the land, that blessings shall endure.

Give us the patience of our fellow man
That makes our judgments gentle. Let us be
Quick to praise in any way we can,
And slow to blame the people whom we see.

By many a rocky road, by many a steep
Way each man reaches upward to his star
That shines so far above a vasty deep.
We, too, would seek the heights where climbers are.

Give us the patience, Lord, to wait Your will
As willows wait the windy touch of spring,
As young birds wait Your strengthening until
The joyous moment comes when they take wing.

Silent UNITY

I am one with God, and His wisdom and understanding fill my mind. His light shines through me. .

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

I THANK YOU SO VERY MUCH for your nice letters. They are a great comfort to me when I get lonely, as I sometimes do.

It is over a year since I wrote you that the doctors said I had cancer and could live but a couple of months without an operation. I did not have that operation, but I wrote to you for prayers, instead. Thanks to your assistance and prayers, I am in good health and feeling fine physically.—*Mrs. L.G., Colorado.*

He Shall Have Abundance

I AM SENDING THE MONEY saved in my prosperity bank. I have used the banks over a period of years but I must say that I was able through the use of this bank to get a deeper and more profound meaning of prosperity.

To me it has not been just an increase in material substance. It has included success in all my undertakings. Whatever I engaged in was blessed. M

classes at the recreation center increased in attendance and interest; the tournaments went over smoothly and, more than all, everyone was in a co-operative spirit. I was aware of the Spirit of God as I went forward to meet my good.

My sincere thanks to you for your help. May God bless your work. My spirit is singing.—*Mrs. G.M.C., Florida.*

PLEASE SEND ME ANOTHER bank. Since I have been using the prosperity bank my understanding and faith have increased. I have tithed for many years and I know that I can't afford not to tithe.

Now I am living on retirement funds and find that I can get along amazingly well and add a number of comforts to my home very easily. I have had unsolicited employment, too, which has helped me considerably.

Thank you for your prayers, and God bless you. —*I.E.W., Kansas.*

INCLOSED IS MY CHECK covering the savings from my last prosperity bank. Please use this amount in any way you see fit.

As always with the bank drill, God continues to bless us beyond measure in all ways, for which we are truly thankful.—*Mrs. R.L.C., New Jersey.*

My Help Cometh from Jehovah

YOUR LITERATURE IS A CONSTANT help to me, and I always seem to open the books or magazines at just the page that will help me the most at the time. I also want to thank you for your lovely letters and

the little pamphlets which always seem to arrive just when I need an extra little boost.

With your help and inspiration I have been doing quite well in my photographic work and have even been giving lectures and demonstrations on flower and glassware photography! It sometimes doesn't seem like me, as I was always so timid in my youth. I was sixty-six years "young" yesterday, and I really feel more full of life than I did in my forties. My friends marvel at the change in me. I know it was all through my Truth study. I wish I could write letters as well as some of the testimonials I see in your magazines, but I know you will understand.

God bless you all.—*Mrs. O. S., California.*

I AM INCLOSING A LOVE offering from the savings in my prosperity bank.

The Unity literature is so readable and holds so many answers to daily problems that I wouldn't be without it. Kindly send me another prosperity bank. —*Mrs. E.H.H., Michigan.*

Father, I Thank Thee

WE WANT TO THANK you for working with us for prosperity. My husband now has the best job he has ever had, at the best starting salary he has ever received. We can never express our thanks to God and to you for your loving help. We are so very grateful. Beside that, we are now living in the very nicest apartment we have ever lived in.

My husband and I are more grateful than we can

express, and we only pray that more and more each day we can prove ourselves to God by expressing the Christ in all that we do.

I am now looking for a job, and I know that God already has one for me that will work in harmony with my husband's days and hours.

We thank you again for your help, and we bless you all with loving thoughts.—*Mrs. L.M., Florida.*

I FEEL THAT YOU WILL be interested to know that for about ten years I have been reading and searching for the Truth. Now, having been introduced to Unity publications by a friend, I find everything in a nutshell, so to speak. All the loose ends are now tied together for me in Unity's philosophy, and the inspiration and light that God has given me is so great that I wish I could share it with everyone I meet. This I shall try to do as God directs me. —*Mrs. C.O.M., Ohio.*

I DOUBT WHETHER ANYONE has been able to thank you for the help which your teachings have brought them. How can anyone thank you for helping them find God—and thus open the door to a new life of peace and plenty such as they had never known before or thought possible!

Although we give thanks daily, I felt compelled to send these few lines to acknowledge the many, many blessings we have received, and we look forward to those that we know are in store for us.

What a contrast to the bleak and empty thing that was our life before!

My husband and I are slowly establishing a new relationship, and this time we are building upon a

"rock." God bless you for your wonderful work! Triumphantly.—*Mrs. L.G., New York.*

JUST A FEW WORDS of thankfulness for Unity's teaching of Truth, and for each and every response to my many requests for prayers.

There have been times when I would just think Unity and receive a response. May God bless you for your thoughtfulness and your work everywhere. —*Mrs. E.D., Michigan.*

AGAIN I WISH TO express my grateful thanks for your prayers. So many wonderful things have been happening. My husband changed to a better job, and now we are moving to a bigger and nicer house, so as to be closer to his work.

Another thing, although I have not worked steadily this year, we have always had enough and more to meet our needs, because we are trusting God to provide for us.

God bless all of you and your wonderful work of bringing Truth to more persons.—*H.F., California.*

WHAT A WONDERFUL BLESSING Truth is! Each time I face a problem, I feel helpless until I turn to Unity teachings, its thoughts and prayers. Then, miraculously, things work out for the best.

Unity literature is so full of inspiration. I look forward to its arrival and "drink in" every word. There is always much of it aimed right at me.

The prosperity bank drills are an equal blessing. They have been unbelievably helpful to me.

May God bless you and your work. Heartfelt thanks.—*Mrs. E.L.C., North Carolina.*

UNITY CENTERS AND CLASSES

The following ministers are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Catherine Thrower, 2803 Highland

Mobile—Marian Baker, 1156 Springhill

ARIZONA

Globe—Sarah Lightle, 117 E Oak

Phoenix—Herbert Penn, 3223 N 24

Tucson—Lillian Cook, 2119 E Water

ARKANSAS

Little Rock—Mamie Spencer, 1504 Spring

CALIFORNIA

Alhambra—Albert Ransford, 25 N 2d

Auburn—John Hinkle, Congregational church

Beverly Hills—Ruth Rae, 200 S Canon

Burbank—Joseph & Mildred Haggerty, 1009 Cordova

Castro Valley—Unity, 1025 Crow Canyon rd

Compton—Margaret Butterworth, 411 S Santa Fe

Covina—Frances Flickinger, 17157 E Badillo

Culver City—Carroll Moore, 3979 Tilden

Escondido—Alma Ladd, 203 E 5th

Fresno—Edward Jennens, 985 Palm

Glendale—Clifford Carpenter, 119 S Kenwood

Huntington Park—Edna Drebert, 7900 State

Inglewood—Frank Hax, 820 Java

La Cresenta—Mary Adams, 2819 Montrose

La Jolla—Lola Mays, 6363 La Jolla

Long Beach—Sarah Switzer, 935 E Broadway

Los Angeles—Ernest C. Wilson, 635 S Manhattan Pl; Helen Mouton, 4419 Mettler; Carrie Love, 80 Orange pl; Ysobel Stoneman, 1420 Westwood

Manhattan Beach—Winifred Dietz, 32d & Highland

Merced—Cecil Lake, Tioga hotel

Modesto—Russell Kemp, 201 Eye

Monrovia—Irene Malloy, 2567 S Myrtle

Monterey—Sonja Samiran, 2161 Fremont

Napa—Helen Wade, Churchill manor Brown & Oak

North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim Blvd

Oakland—Alma Morse, 144 Athol

Oceanside—Gilberta Sommer, 1st & Ditmar

Pasadena—Max Flickinger, 1243 North Lake

Pomona—Gertrude Tuntland, 524 E Pasadena

Redlands—Harriet Nicholls, 235 Nordina

Richmond—Wm Prints, 1108 Nevin

Riverside—Unity, 3645 Locust

Sacramento—John Hinkle, 1025 9th; Marjorie Staudenmaier, 4553 North ave

San Bernardino—Henry & Harriet Nicholls, 763 D st

San Diego—Wendell Mixson, Masonic temple

San Francisco—Mary Scully, 25 Fulton; Ethel Higgins, 2690 Ocean

San Gabriel—Warren Kreml, 325 S Pine

San Jose—Lee Norment, 40 B S 1st

San Leandro—Barbara Lyon, 501 Joaquin

San Mateo—Cleo Lee, 34 2d ave

San Rafael—Helen Wade, 701 Mission

Santa Ana—C Leroy Tuntland, 2015 N Broadway

Santa Barbara—Wm Helmbold, 227 E Arrellaga

Santa Cruz—Pauline Powell, 407 Broadway

Santa Monica—Sue Sikking, 1245 4th

Santa Rosa—Helen Wade, 1118 Sonoma

Stockton—Grace & Laurance Swannell, 48 W Poplar

Temple City—Glenna Arrowsmith, 5950 N Temple City blvd

Van Nuys—Rose Schneider, 13250 Chandler

Ventura—Wm Noonan, 2020 E Main

Vista—Gilberta Sommer, 352 Lado de Loma

Walnut Creek—Marie Giles, 1360 Locust

Whittier—Robert Burke, College at Bright

Yucaipa—Rosemary Williams, Woman's Clubhouse

COLORADO

Colorado Springs—Charles Neal, 317 E Boulder

Denver—Alice Johnson, 1410 High

Grand Junction—Mabel Donaldson, 3205 N 12

CONNECTICUT

Bridgeport—Helene Kersten, 199 Fairfield

West Hartford—Merton Thorpe, 1 Walbridge rd

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feldt, Burlington hotel; Ann Sandefer 601, 13NW

FLORIDA

Clearwater—Mary Powell, 15 S Osceola

Daytona Beach—Robert Kehoe, 213 Orange

Delray Beach—Eva Rosencrans, 415 E Atlantic

Ft Lauderdale—Nora Campbell, 313 S Andrews; Elizabeth Turner, 210 SE 10 terr

Ft Myers—Ann Werner, 1200 Lafayette

Hollywood—Nora Campbell, 112 Harrison Arcade
Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, 1420 Tyler
Lakeland—Lucile Miller, 214 S Iowa
Lake Worth—Mary Kupferle, 628 No H
Miami—John Baughman, 412 NE 22d St
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Pompano Beach—Frances Jarrell, 5 NE 27 ave
Sanford—Josephine Stuckie, Perkins bldg
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S; Unity, 511 Prescott S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 1927 S Flagler
Winter Haven—Rae Vaughn, 401 Ave A-NE

GEORGIA

Atlanta—Marie Guental, 365 Ponce de Leon NE; Mabel Butts, 382 Ashby NW
Macon—Marie Guental, Hotel Lanier

HAWAII

Honolulu—Marie Handly, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

ILLINOIS

Alton—Ethel Bradley, Mineral Springs hotel
Bloomington—Arthur Tanner, Prairie at Monroe
Champaign—Viretta Sutherland, 212 W Hill
Chicago—Gladys Spalding, 64 W Randolph; Janet Beaudry, 410 S Michigan; Myrtle Moore, 1129 E 45; Henrietta Gorden, 1245 W 63; John Johnson, 1650 S Central Park; Johnnie Colemon, 6156 S Cottage Grove
Decatur—Hazel Erisman, 317 W Decatur
E St Louis—Florence Schaefer, 656 N 79
Evanston—Maud Kellogg, 840 Forest
Jacksonville—Viretta Sutherland, Dunlap hotel
Mattoon—Grace Wright, Demaree bldg
Oak Park—Warren Meyer, 104 N Oak Park
Peoria—Eva Conover, 622 Main
Rockford—Bernice Biggers, 115 Regan
Springfield—Margaret Cain, 709 S 7th

INDIANA

Ft Wayne—Eleonore Krafft, 2440 Fairfield
Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Indianapolis—Charles Roth, 907 N Delaware

IOWA

Des Moines—Mildred Brown, 3118 Grand

KANSAS

Topeka—Harriet Pfouts, Jayhawk hot
Wichita—Carl & Lois Moran, 2160 Oliver

KENTUCKY

Louisville—Charles Korfhage, 757 Brook; Ruth Cox, 2907 Virginia

LOUISIANA

Baton Rouge—Helen Robert, Capito house
New Orleans—Elois Echlin, 6966 Catin Ruth Murphy, 3722 St Charles
Shreveport—Katheryn Jarvis, 721 Colle

MAINE

Portland—Grace Dickhaut, 93 Hig

MARYLAND

Baltimore—E Roy Feldt, Southern hot

MASSACHUSETTS

Boston—Elinor McDonald, 30 Huntin ton
Cambridge—Edna Titus, 881 Massach setts
Worcester—Marjorie Russell, 554 Ma

MICHIGAN

Ann Arbor—Marie Munro, 310 S Sta
Battle Creek—Kenneth Brabeau, 286 Capitol
Bay City—Aelola James, N Jefferson at
Birmingham—Frank Glabach, 1128 Maple
Detroit—Eric & Catherine Butterworth 17505 2d blvd; Virginia Shipley, 60 Empire bldg; Lois Anderson, 14 Englewood; Estelle Palmer, 1171 Goodwin
E Lansing—Roxie Miller, 425 W Gran River
Flint—Gladys Clarke, 1201 Metropoli tan bldg
Grand Rapids—Leon Miller, 530 Scrib ner ave NW
Grosse Pte Woods—Eve Edeen, 2076 Mack
Jackson—Kenneth Brabeau, 1204½ Wild wood
Kalamazoo—Amy Moffett, 209 W Dutto
Lansing—Nora Hines, 2511 S Washingto
Midland—Aelola James, Community cen ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Unity, 70 Chamberlin
Royal Oak—Walfred Taurainen, 250 Crooks
Wyandotte—Louise Theis, 2959 Biddl

MINNESOTA

Minneapolis—Eugene Sorflaten, 230 Hennepin

MISSOURI

Independence—Fannie Baldwin, 101 N Main
Kansas City—Louis E & Ethel Meyer 707 W 47th
Lemay—Julia McKee, 3701 Bayles
Lee's Summit—Unity Village Center
Overland—Kate Evans, 2422 Goodal
Springfield—Polly Weeks, 1300 E Elm

t Joseph—Osla Jones, 1202 Felix
t Louis—Dale Batesole, Skinker & Forsyth; Hilda Westermeyer, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Louise Lawrence, 4328 Easton

MONTANA

Billings—Jess McGuire, 101 Lewis
Bozeman—Mary Wessell, Baxter hotel
Butte—Esther Lewis, 300 S Montana
Great Falls—Ann Winstead, 1023 2 ave S
Livingston—Mary Wessel, 322½ W Callender

NEBRASKA

Omaha—C N Broadhurst, 1317 N 42d

NEVADA

Reno—Fay Caswell, 847 N Center

NEW JERSEY

Ashbury Park—John Manola, 3d & Emory
Bergenfield—Esther Zimmerman, 262 S Washington
Hackensack—Eleanor Drew, Woman's club.
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, 20 Hill
Paterson—Louise Gerhold, YMCA 128 Ward
Ridgewood—Louise Gerhold, 365 Maple
Trenton—Edith Berry, 489 W State

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 Tijeras ave NW; Fred Martin, 112 San Pedro SE

NEW YORK

Buffalo—Lillian Matthews, 1243 Delaware
Flushing—Adele Woodruff, 135-42 40 rd
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, Community church
Huntington—Adele Woodruff, RFD2, Woodbury rd
Ithaca—Howard Bradford, 436 N Geneva
New Rochelle—Ethel Nickelsen, YMCA 175 Division
New York—J Sig Paulson, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 15 E 11 st; Nanna Sutton, 360 W 125, Rooms 2 & 3; Janet Holland, 2523 7th ave
Rochester—Elise Rosenburg, 55 Prince
Syracuse—Howard Bradford, 110 Onondaga
Valley Stream—Stella Wrenn, 14 E Mineola
White Plains—Eleanor Drew, 254 Martin

NORTH CAROLINA

Asheville—Velma Hoffman, 430 McDowell

OHIO

Akron—Wm Fischer, 1075 W Market
Canton—Fred Beale, 2508 Market N
Cincinnati—Erna E Wissmann, 2853 Madison rd; Millie Leslie, 18 W 9
Cleveland—Earl Anthony, Hotel Cleveland; Winifred Wilkinson, 3615 Euclid
Columbus—Joe Jones, 3568 Olentangy
Dayton—Michael Giannuzzi, 1008 Grand ave
Hamilton—Ruth Seaton, 117 Ross
Mansfield—Carol Whipple, 388 Park ave W
Oberlin—Lu Dora Be Vier, 40 N Pleasant
Springfield—Wm Nevil, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Unity, 152 High NE
Youngstown—Unity, 2928 Southern blvd

OKLAHOMA

Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 1210 Boston
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 102 W Grand
Tulsa—Norman Godfrey, Grace Kehrer, 25 E 19; Dan Saunders, 1116 S Canton

OREGON

Eugene—Hugh White, 790 W Broadway
Medford—Katharine Bosworth, 995 S Oakdale
Portland—Ross Goodman, 4525 SE Stark

PENNSYLVANIA

Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

San Juan—Santurce—Rafaela Melendez, 306 Condado ave, stop 17

TENNESSEE

Chattanooga—Grace Comley, 517 McCallie
Memphis—Hassall Self, 1 E Parkway N; Montee Falls, 1062 S Wellington
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 2120 Tyler
Corpus Christi—Ross Peeler, 330 S Tancahua
Dallas—Ruth Gillespie, Cora Crandall, 5638 McCommas
El Paso—Mabel Peck, 1300 E Rio Grande
Fort Worth—Ruth Johnston, 901 Page
Houston—Dale Newsum, One Chelsea pl; Corine Smith, 3902 Leffingwell
Lubbock—Irene Duncan, 2119 ave M
San Antonio—Mary Myles, Maverick bldg

VIRGINIA

Fairfax—Mildred Park, 202 E Main

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Imogene Elliott, 270 Rockefeller
Greenbank—Beulah Scott, Greenbank Club House
Redmond—Ella Peterson, Cedar & Kirkland (library bldg)
Seattle—Donald & Dorothy O'Conner, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Helen Stiegler, 2102 S 23
Yakima—Marguerite Landis, 109 S 4

WEST VIRGINIA

Wheeling—Ada Frew, Catholic Women's League, Chaplin & 14

WISCONSIN

Madison—Fern Mack, 208 W Gorham

Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin

Sheboygan—LuVerna Bauer, 1603 S 9

AFRICA

Nigeria—Samuel Uba Oti, PO Box 366, Onitsha

CANADA

Montreal—May Duncan, 1501 Chomedey

Ottawa—May Duncan, Kings Daughters bldg, Laurier ave

London—Herbert Nicklin, YM-YWCA

Toronto—Mary & George Dunning, 17 Eglinton ave W

Vancouver—Ross Breakwell, 1605 W 1 ave

Windsor—Unity, 595 Victoria

Winnipeg—Unity, 356 Farby

ENGLAND

Easington Village—Thomas Merringto 11 Sea View, Co Durham

Kingston-on-Thames—Robert Sikking, Ashdown rd

London—Ruth Hacking, 6 Stranhop Terrace, W 2

Nr Whitstable—Oliver Hacking, 14 Rus sel dr, Swalecliffe, Kent

Sunderland—T Merrington, Co Durhan

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France; in Italian Eva Pasini, 5 Corso Genova, Milano (328), Italy; in German: Kathe Blenkner Deutschherrenstr 190, Bad Goodesberg/Lannerdorf, British Zone; in Swedish & Finnish Maija Bloomberg, Tevakoski, Finland: W A DaSilva, Caixa 1340, Sao Paulo, Brazil (*Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

UNITY BOOKS of Note

ON PRAYER

PRAYER CHANGES THINGS—Every Truth student knows that prayer changes things for the better. "If I were to name life's greatest blessing," writes Dana Gatlin, "I know I should have to answer, 'The blessing of prayer.'" Prayer does change things, and in this book one of Unity's favorite writers shows you how to use prayer to solve whatever problems you may be facing and to shape your life as you wish it to be.

TEACH US TO PRAY—Charles and Cora Fillmore prepared this book for anyone who is deeply interested in prayer and its possibilities. "What we need to know above all is that there is a place within our soul where we can consciously meet God and receive a flood of new life into not only our mind but also our body," we are told. This powerful book can help you to pray in the right way and to make your prayers more effective.

EFFECTUAL PRAYER—This book by Frances W. Foulks can help you receive the answer to your prayers about specific problems. Divided into two sections, Part I shows you how to pray, how to prepare your thought, how to concentrate and meditate, what it means to relax in prayer, and what the silence means. Part II is devoted to meditations and statements for special needs and health problems.

(Each of the foregoing books is $2 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	$2.00
	Be!	2.00
	Doctor Houston Speaking	2.00
	Favorite Unity Radio Talks	2.00
	God a Present Help	2.00
	God Is the Answer *Dutch, English,* each	2.00
	Great Physician, The *English, Spanish,* each	2.00
	How I Used Truth *German, English, Greek, Swedish,* each	2.00
	How to Let God Help You	2.00
	Lessons in Truth *English, Japanese, Swedish, Portuguese, German, Italian, Spanish, Russian, French, Dutch, Greek,* each	2.00
	More Wonderful You, A	2.00
	Myrtle Fillmore's Healing Letters	2.00
	New Ways to Solve Old Problems	2.00
	Peace Begins at Home	2.00
	Practical Christianity for You	2.00
	Prove Me Now	2.00
	Special Methods for Attaining Spiritual Mastery	2.00
	Story of Unity, The	2.00
	Things to Be Remembered	2.00
	Unity Vegetarian Cookbook	2.00
	Whatsoever Ye Shall Ask	2.00
	You and Your Child *French, English, each*	2.00
For Healing	Christian Healing *German, English,* each	2.00
	Divine Remedies	2.00
	Jesus Christ Heals	2.00
	Truth Ideas of an M.D. *Italian, German, English,* each	2.00
	You Can Be Healed *Swedish, English,* each	2.00
For Prosperity	Both Riches and Honor *French, English,* each	2.00
	Prayer in the Market Place	2.00
	Prosperity	2.00
	Prosperity's Ten Commandments	2.00
	Working with God	2.00
For Inspiration	Best-Loved Unity Poems	2.00
	Be of Good Courage	2.00
	God Never Fails	2.00
	Household of Faith, The	5.00
	Lovingly in the Hands of the Father	2.00
	Mightier than Circumstance	2.00
	Prayer Changes Things	2.00
	Sunlit Way, The	2.00
For Devotion	Effectual Prayer	2.00
	Holy Bible, American Standard Version	7.00
	Keep a True Lent	2.00
For Advanced Study	Atom-Smashing Power of Mind	2.00
	Christ Enthroned in Man	2.00
	Have We Lived Before?	2.00
	Know Thyself	2.00
	Let There Be Light	3.00
	Metaphysical Bible Dictionary	5.00
	Mysteries of Genesis	3.00
	Mysteries of John	2.00
	Selected Studies	2.00
	Talks on Truth	2.00
	Teach Us to Pray *French, English,* each	2.00
	Twelve Powers of Man, The	2.00
	What Are You?	2.00
	Your Hope of Glory	3.00
For Children	Adventures of the Seven Spartans	2.00
	Barky's New Home	2.00
	Barky and His Friends	2.00
	Jet's Adventures	2.00
	Jet and the New Country	2.00
	Jet's Choice	2.00
	Story of Jesus, The	2.00

NEWS *from* UNITY

)oes Insomnia Ever 'other You?

If you ever have difficulty ı getting to sleep at night, ɔu will want to be sure to ɛad Eric Butterworth's out-ıanding article "A Mountain ɔr a Pillow," which appears ı the April issue of *Good usiness* magazine.

"Perhaps one of the major ıuses of insomnia," Mr. But-ɛrworth tells us, "is our try-ıg to 'sleep on our luggage' ı a figurative sense. We re-ıre to our beds at night ıith our minds full of all ıe things we are carry-ıg through life: possessions, ɔbs, material things that rep-ıesent our outward security. ıuch things make poor pil-ɔws." He goes on to tell ıow to choose the right kind ɔf pillow for quiet sleep.

A year's subscription for *Good Business* is $2 and in-ludes twelve monthly issues ɔf everyday, practical help.

God Bless You for La Palabra Diaria

La Palabra Diaria is the name of Unity's Spanish edition of *Daily Word*. Here is a letter from one of our Spanish-speaking friends in New York that we would like to share with you:

"I want to let you know that since I began reading *La Palabra Diaria* I feel like another person, and all has changed for me and my loved ones. We all read it and are learning so much that we never tire of blessing and asking God to bless you and to help you progress in your work. My sister who suffers from epileptic seizures is much better, and we all trust that with your prayers some day they will disappear. The rest of us are in perfect health, and we continue praying."

La Palabra Diaria goes to Spanish-speaking persons in

many parts of the world. Its subscription price, like the English edition, is $2 a year for twelve issues.

Unity Periodicals Help in Her Studies

"My most sincere congratulations," writes a friend in New York, "on the magnificent magazines you are publishing. I have been receiving subscriptions since I was a young child—first *Wee Wisdom* and then *You,* [now *Progress.*]

"During my years in high school, the faith and positive thinking that I acquired from *You* are what gave me the incentive to succeed in my scholastic endeavors.

"Now that I am in college and faced with work of much greater difficulty, I feel an even greater need for your inspirational writing. Please send me a subscription for *Daily Word* to the above address. Keep up the wonderful work. It has surely been a great help to me."

Unity plans its magazines to give continuous help from childhood through the teens and all along the way. Whatever age person you wish to help, there is a Unity periodical that can give him the inspiration and guidance that he needs. By making your selections carefully and prayerfully, you will be led to choose just the right magazine to help your friends find the answer to their problems whatever they may be.

Would You Like to Change Your Life?

Are there situations in your life that you would like to change? If there are, the unusual article "Change the Pattern!" appearing in the April 26 issue of *Weekly Unity,* will be of help to you.

Written by Ruth Barrick Golden, this article shows through a compelling true story, how changing the pattern of one's thinking can change the pattern of his life experiences. In the article the author gives practical help that anyone can use to change the particular thought and experience pattern that is troublesome to him.

You will find true inspiration in this outstanding article.

You will also enjoy the other special material in the April 26 issue of *Weekly Unity,* including the column by Lowell Fillmore (president of Unity), message from Silent Unity, news of current events in the religious world and other helpful features. *Weekly Unity* will come t

ou fifty-two times a year for 2, which is less than four ents a week.

oming Next Month n UNITY

Have you ever felt that you ere at the end of your rope –that you had no further rea- on for living?

Myrtle Shay, in her article What Can I Do?" tells of woman of sixty who lost er husband. In limited cir- umstances, she had had no usiness experience and was nable to find work, so she ent to live with her sister. Thinking only of her loss, he sank deeper and deeper n despair until at last she be- ame bedfast and felt she had o reason for living.

How this woman found he solution to a seemingly opeless situation that even- ually brought her rich re- vards in joy and happiness s a wonderful story to in- pire anyone in need of such elp.

"What Can I Do?" appears n the May issue of UNITY, ogether with many more sim- larly helpful articles, poems, Bible lessons, and other regu- ar features. Be sure to look or this important article next nonth, and to share it with a riend who may need its help, either by passing along your copy or by ordering a gift subscription for him.

Rainy Day Entertainment for Children

April is the month of showers, and it is often difficult to keep children occupied on those days when they must play inside. The April issue of *Wee Wisdom* offers, for indoor fun, many suggestions for things to make, such as a spool conveyor to unload toy trucks, a fascinating perpetual-motion toy, and little lace pictures to decorate a room or present to Mother, and all are easy to make.

In addition, the April *Wee Wisdom* includes many wonderful stories that build character while they entertain, such as: "The Jonquil Chain," by Anobel Armour, a story about two brothers that takes place in Holland; "A Trap for Mr. Fox," the Spartan story by Lawrent Lee; "Three Magic Words," by Alice T. Smith; and "A Letter for Dorabelle Duck," by Crosby Newell. There are also drawing instructions, poems, clubs to join, and many more exciting features.

Wee Wisdom is a welcome gift for a child for a birthday or any other occasion. A year's subscription is $2 and includes twelve issues.

Years You Would Like to Relive

Are there years in your life that you would like to live over again? Perhaps you are ashamed of the way you wasted them, but the thought of them keeps coming back to your mind.

"These years of which we are ashamed," Sue Sikking tells us, "are years we would like to forget. We cannot forget them because we are supposed to restore them in our own hearts and minds to their rightful place. They have to be restored; they cannot be shut out. This is why they stay with us and why we cannot forget them. . . . In a human sense, the past can be lifted up and recognized as part of our unfoldment."

In her inspiring article "The Years That the Locust Hath Eaten," which appears in the April issue of *Daily Word,* Mrs. Sikking tells us how to lift up these wasted years and to see them in their proper perspective.

In this same issue is the article "We Will Pray with You," which tells how Myrtle Fillmore began Silent Unity in 1890 and how, during its almost seventy years of service, it has amply fulfilled her promise, "We Will Pray with You."

A year's subscription for *Daily Word* is $2.

Good Neighbor Thanks from England

"Thank you for notifying me of the expiration of my *Progress* magazine which I have been receiving," writes a friend in England. "I would certainly like to continue to receive it, but in England we are not, to my knowledge, able to send money out of the country. Therefore, I would be very thankful if you would send me the magazine from your Good Neighbor Fund.

"To the people who contribute to this fund so that others may enjoy your magazines, I send my very best wishes, and pray that they may be rewarded for what they are doing. My best wishes also go to the editors of *Progress* for the good work that they are trying to put into the world. When I receive my magazine, I look through it to see if there are any solutions to my recent problems. Often enough there are, and I know that it is God who guides me to these solutions. Once again, thank you."

The Good Neighbor Fund work is made possible by the love offerings of friends who wish to help in this way.

UNITY ON RADIO AND TELEVISION

Do you know that Unity's radio program "Unity Viewpoint" is now heard on more than 60 stations, and that Unity's television program "Daily Word" is now carried by almost 40 stations?

The "Unity Viewpoint" regularly presents short talks with practical Truth ideas over radio stations in Australia, Canada, Puerto Rico, and in most of the major cities in the United States. The five-minute "Daily Word" program is seen five days a week in this country and in Hawaii, as Rosemary Grace (granddaughter of the founders of Unity) reads and comments on the day's lesson in *Daily Word* magazine.

There are also some other radio and television programs arranged by local Unity groups. If you would like to listen to and view some of the Unity programs in your area, check your local newspaper for a listing of the schedule, or write to Unity headquarters for a complete free schedule that lists these television and radio programs, with their respective stations and broadcast time.

Unity's television and radio work, which brings help and inspiration to an audience of several millions with each program, is made possible by the love offerings of Unity friends who wish to help bring the Truth message to others. If you, too, would like to have a part in this work, your offering should be addressed to the Television and Radio Fund.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

TWO WAYS TO HELP TEEN-AGERS

In these days when there is so much talk of juvenile delinquency, it is good to know of something definite that you can do to help young people. These two Unity publications help teen-agers direct their lives in the right way.

Progress magazine—Each month this digest-sized magazine brings action stories, self-help articles, poems, and other features that set forth healthy, upward-reaching ideals for young people. The April issue features "Is College Your Castle in the Air?" by Jane Lyon, telling how young people can make their dreams of going to college come true. Also of special interest is "The Nothing-to-Do Blues," by Janet Hall, which gives suggestions for teen-agers during times when they have nothing interesting to do. A year's subscription for *Progress* is $2.

Practical Christianity for You—This book by James E. Sweaney, editor of *Progress*, offers fourteen helpful chapters that show teen-agers how to use the principles that Jesus taught to improve their lives today. A few representative chapters are: "Your Words Have Power," "The Law of Cause and Effect," and "Discovering Your Inner Divinity." For $2 this book will bring a wealth of inspiration and down-to-earth, practical help.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

For Mother's Day

TWO BOOKS by the MOTHER of UNITY

Mother's Day comes May 10, and either of these two books by Myrtle Fillmore will be an ideal gift. Lovingly called the "Mother of Unity," Myrtle Fillmore helped to found the Unity movement, and her faith and inspiration have benefited millions of persons. Compiled from her letters and other writings, these books bring the friendly advice of one who understood a mother's problems.

How to Let God Help You—Compiled by Warren Meyer, leader of the Unity Center in Oak Park, Illinois, this book contains many of the valuable and powerful ideas that enabled the Fillmores to begin the Unity work, which today is blessing persons all over the world. This is an altogether practical book that gives help for everyday life. Price, $2.

Myrtle Fillmore's Healing Letters—This book brings excerpts from letters that Myrtle Fillmore wrote to persons who sought her help and guidance. Throughout her ministry she maintained a tremendous correspondence, for her understanding help was eagerly sought and she counted it a joy and a privilege to help others solve the same kind of problems that she, herself, had met and conquered. Each chapter is a real gem of Truth teaching, warm with Myrtle Fillmore's love and faith and alight with her inspired wisdom. Including a portrait of Mrs. Fillmore in its pages, *Myrtle Fillmore's Healing Letters* is $2 a copy.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

I HAVE LUXURIES I DARED NOT CONSIDER

"I have been amazed," writes a friend in New York, "at the ease with which the same amount of money has been used to better advantage in my home, and I considered myself a good budget maker before receiving the Prosperity Bank. Your prayers have meant so much to me. I wondered where the money for the Bank would come from, but it has seemed so simple. I have enjoyed little luxuries that I had not dared even consider before. Thank you so much for your help."

The simple but effective Prosperity Bank plan gives you a seven-week drill in prosperity and an easy way to share UNITY with your friends. Use the coupon below to order your Prosperity Bank with full instructions.

Unity School of Christianity, Lee's Summit, Mo.

---------- (PLEASE PRINT ALL NAMES AND ADDRESSES) ----------

Here is my order for three UNITY gift subscriptions ($2 each) and a Bank in which to save the $6 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-4-59

THREE MOTHER'S DAY GIFTS
That Give Year—Long Enjoyment

Here are three Unity magazines that will be especially welcome as Mother's Day gifts and will continue to bring a wealth of enjoyment and practical help for a whole year:

Daily Word—This attractive little magazine offers a daily prayer, meditation, and Bible verse, and short inspirational articles and poems, bound in a cover bearing a lovely photograph in full color. Its small size makes *Daily Word* convenient to carry in pocket or purse for spare moments when added inspiration is needed. Its price is $2 a year.

Weekly Unity—Like a friendly letter, this weekly messenger of Truth is sure to be welcome. In its eight pages it includes inspirational articles, letters from readers, a message from Silent Unity, a column by Lowell Fillmore (president of Unity), and other valuable features. *Weekly Unity* is $2 a year.

UNITY—You know, of course, of the help this magazine gives with its one hundred pages of spiritual enlightenment featuring the writings of Charles Fillmore, Bible lessons, articles, and poems, and its cover photograph in full color. UNITY, as you know, is also $2 a year.

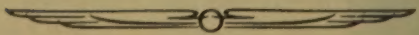
Mother's Day is May 10 this year, and your gift of any of these magazines will be announced with an attractive card. Be sure to ask that subscriptions begin with May and mention that the gift is for Mother's Day. For arrival on time, send your order now.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

I Will Lift Up Mine Eyes

I will lift up mine eyes unto the
mountains:
From whence shall my help come?
My help *cometh* from Jehovah,
Who made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Will neither slumber nor sleep.
Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.
Jehovah will keep thee from all evil;
He will keep thy soul.
Jehovah will keep thy going out and thy
coming in
From this time forth and for evermore.

—*Psalms*



U N I T Y